

Unlearning Impunity: AJAR Manual Series

# *Stone & Flower*

A GUIDE TO UNDERSTANDING AND ACTION  
FOR WOMEN SURVIVORS



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A Guide  
to Understanding and Action  
for Women Survivors



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A Guide to Understanding  
and Action for Women Survivors

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*About  
This  
Manual*





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# About This Manual

## *Acknowledgements*

Many hands joined together to produce this training manual. First and foremost, we acknowledge the 140 women who participated in the initial learning circles and shared their experiences. The 39 women who facilitated the research were also pioneers who modified, discussed, and created additional activities, adapting the process so it would work well in different local contexts (Appendix A).

AJAR friends, staff, volunteers, and partners offered helpful advice and input at different stages of the editing process. In particular, AJAR would like to thank International Development Research Centre (IDRC) for its contribution to this learning circle, as well as members of the learning collective.

## *Who We Are*

Asia Justice and Rights (AJAR) is a non-profit organization that seeks to strengthen human rights and work for the alleviation of entrenched impunity in the Asia-Pacific region. AJAR facilitates learning and dialogue about human rights, documentation, conflict resolution, and holistic processes to promote healing, empowerment, and advocacy for victims/survivors, their families, and their communities. We believe the most effective way to achieve our goals is to invest in people who will be involved in the struggle for human rights in the long term. This includes victims, survivors, human rights activists, and recognized reformers in government and other institutions. Our current work focuses on countries involved in transition from a context of mass human rights violations to democracy, with a particular focus on Indonesia, Timor-Leste, Myanmar, and Sri Lanka.

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## *Victim and Survivor: A Note on Terms*

The term “survivor” is often considered a more politically correct and sensitive way to describe people who were victims of human rights violations and who are now survivors rebuilding their lives and their futures. Although AJAR is committed to the principles of empowerment and participation, some of the people with whom we work identify themselves as victims and do not consider themselves as survivors. In Indonesia, the word “victim” has strong religious resonance for different groups. It was not until the 1990s, when human rights workers created a word for “survivor” (*penyintas*) that the concept developed in Indonesia. In Timor-Leste, some government officials actively campaign against using the word “victim” and yet victims feel that they are not surviving. In Myanmar, many members of civil society, including lawyers and human rights defenders who were

political detainees, were tortured, yet there is not yet a safe space for victims to identify themselves in that way. Thus, in this manual we use the words “victim” and “survivor” interchangeable. We use the term “victim” to capture the legal definition used in human rights conventions and treaties. We also use the word survivor to show the strength of victims and their ability to recover and to help other victims. We believe that victims and survivors should have the freedom to identify themselves as victims, as survivors, or in any way that they choose.







AJAR was established in 2009 by a group of human rights defenders with years of experience working on conflict and peace-building. AJAR and its partners have worked to document human rights violations, worked with transitional justice organizations and processes, and have also worked alongside victims/survivors. This history has contributed significantly to the process of research and advocacy reflected in this manual and its companion text, "Enduring Impunity: Women Surviving Atrocities in the Absence of Justice". As we continue to learn about how women experience conflict, struggle to survive and to be heard in situations of impunity, we gain greater understanding of the shortcomings and blind spots of transitional justice frameworks, human rights documentation, and post-conflict initiatives.



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## *Why We Wrote This Manual*

With support from IDRC in Canada, AJAR initiated a participatory action research project in Indonesia, Timor-Leste, and Myanmar to strengthen women survivors of violence in post-conflict transitions. Recognizing that women who have endured gross human rights violations seldom have the time or a place in which to talk about their experiences and to heal, we created safe spaces for women victims/survivors to gather and share their experiences of violence and impunity.

AJAR began by facilitating “learning circles” with a network of partners from Indonesia, Timor-Leste, and Myanmar who agreed to participate as researchers. Researchers received training to facilitate a process to help women victims/survivors better understand issues related to their experiences of conflict and impunity. This process included a variety of methods to document women’s stories, demonstration of community-based healing methods, and discussion of ways to develop advocacy initiatives at a local level. The researchers, in turn, used and further developed these participatory action research methods with women from victims’ organizations and civil society groups in their own communities.

Our process was based on a deep reflection of weaknesses in transitional justice approaches to date. From our work on the ground,

we knew that more time and attention is often given to violations of civil-political rights than to violations of economic-social-cultural rights. Highlighting sexual violence, particularly rape and sexual slavery, may also unwittingly mask women’s own mechanisms for survival and coping with trauma. The priority given to legal frameworks and human rights standards may also marginalize the ways in which culture and religion at the community level contribute to impunity. Documentation about violence against women, for example, tends to dissect the problem into different pieces. It looks at the multiple impacts of conflict on women and their communities, and seeks to analyze the causes. Reports of findings usually make recommendations about reparation and measures to prevent repetition. Too often, however, the documentation process is separated from building trust by getting to know victims well and their needs for healing, empowerment, and advocacy. This makes holistic analysis and direct actions more difficult. Transitional justice mechanisms are often too shortsighted and designed to function intensely for a limited time period. Yet victims need long-term support and accompaniment.

We know that impunity perpetuates silence about violence; ignores past and present trauma and poverty; and refuses to demand accountability from perpetrators, both institutional

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and individual. Perpetrators still have social, economic, and political power. In this way, impunity maintains cycles of violence against women through cultural and religious norms.

This manual offers a process that encourages women to “unlearn” those norms and resist the many ways used to maintain impunity. The exercises and ideas behind them move us in the direction of greater balance between individual and community experiences, between attention to civil-political and economic-social rights, and between women’s experiences of violence during and after conflict. We also seek to balance attention given to healing, empowerment, and advocacy at both individual and community levels.

This participatory research process moves in the direction of

strengthening women survivors and their networks to demand their rights and improve the quality of their lives today. This often requires ongoing accompaniment and advocacy in which documentation plays an important role. Many of the exercises in this manual are innovative documentation techniques that produce a wealth of data. This manual, therefore, also includes a few simple guidelines to help ensure responsible management of the data on behalf of more long-term support of research participants.

### *Whom This Manual is For*

This manual speaks to AJAR’s conviction that the struggle against impunity must be a process accessible to victims and stakeholders of justice at the community level. As many people

in Asia continue to struggle to combat impunity, the activities in this manual can contribute to a deeper understanding of the issues and help support women who seek to address the many challenges they face in struggles for justice.

This process, designed to help women unlearn impunity, provides space for women who have experienced great loss, suffering, and violence to create new responses to injustice, but it is not without challenges. This manual, therefore, is written for those who will facilitate the learning process—activists, practitioners, and popular educators who have experience working with victims’ organizations and civil society groups in the struggle to resist impunity. It is written for those with experience in facilitating workshops, responding appropriately to a range of emotions, and who have some knowledge of the major instruments used to protect women’s human rights. Those without such experience should receive some training prior to using the activities in this manual.

In the countries where AJAR works, there is a dearth of mental health professionals such as psychologists, counselors, and social workers. In creating safe spaces for peer support, facilitators may discover participants in their groups who have profound

mental health care needs. This manual does not directly address those needs. Therefore, it is important that those who use this manual have developed networks with others who can provide mental health care, for example trained psychologists and counselors, and seek their advice if any concerns about the mental health of a participant arise. An ongoing peer-support approach that draws on local commitment, knowledge, and experience can also be very effective.



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This manual does not intend to provide detailed documentation and data management information that is available elsewhere. It does, however, offer a few simple guidelines about how to organize information generated by the activities in ways that can support ongoing advocacy efforts on behalf of victims' rights.

Although the modules address women victims of violent conflict, many of the activities can be easily

adapted for use with other groups such as male and female victims of other forms of injustice such as human trafficking, refugees, or victims of discrimination.





*Guidelines  
for  
Facilitators*

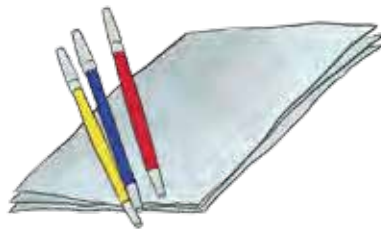


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## *How to Use This Manual*

This training manual has been designed for ease and flexibility in use for a small group of about ten women victims/survivors of violence. It presents a series of workshop sessions, that may last from three to five days depending on resources time available, the overall focus of the workshop, and other local factors. The manual moves from introductory sessions that include self-care techniques and discussion of ethical issues related to research, to the foundation sessions. These introduce different methods for the articulation and analysis of violations and social-economic conditions, enabling women to explore sources of strength and empowerment. The foundation sessions are followed by several sessions that focus on the skills and techniques of advocacy. The final sessions of the manual encourage reflection on the process and suggest how to share findings from the action research with others.

Each module has several components, including a clear description of the objective, materials, and the steps used for each activity. Using experiences and methods developed in Indonesia (Aceh, Yogyakarta, West Timor, Buru Island, and Papua), Timor-Leste, and Myanmar, we have tried to keep both the language and steps simple and usable. All of the modules are complete so that they can be used alone or in combination with any of the others in this manual, and in any desired order, with the exception of the introductory sessions and the first module of the foundation sessions, “Stone & Flower”. We recommend “Stone & Flower” as the first foundation session because it is particularly well suited for discussions about impunity and its layered aspects as they have been, and continue to be, experienced in everyday life. Whatever order you choose, we suggest that you begin each module with a brief explanation of the purpose and, in your introduction, connect the module with previous ones to create a common thread of meaning throughout the process.



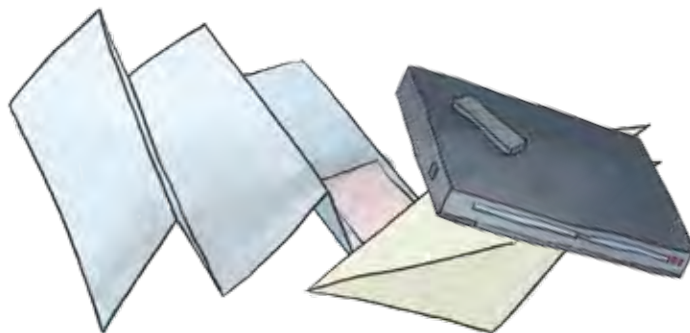
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Some modules also include study sheets that summarize selected international and regional human rights laws and regulations, and discuss them from a gender perspective. These sheets are intended as study materials for facilitators as well as handouts for workshop participants. Most of the modules also include facilitator tips based on insights gained from use of the tools by AJAR and its partners.

Although the manual has been designed for use in a workshop of several days, facilitators can use the activities in different ways. One option is to design a learning process where women gather several times a month over a period of several months. This works well for participants who live fairly close to each other, and who

have a regular meeting schedule. Whether used in a workshop of several days or over a period of several months, participants should make a commitment to the learning process. As far as possible, make decisions about the timing and venue with participants' needs in mind. When planning the process ask yourself:

- Are some times of the year busier for participants than others?
- Will some workshop locations feel safer to participants than others?



## *Participation is Key!*

A key aspect of this manual is the participatory approach used in all the sessions. This is accomplished by the consistent use of learning circles in which each participant learns in relation to others in the circle. The learning circles in this manual are, of course, the circles formed by workshop participants. Workshop participants, in turn, belong to other circles—families, friends, social and religious communities, and organizations—for which the lessons and discussions from this process are also relevant.

Maximizing participation of all participants requires attention to group dynamics and developing methods to encourage each participant to engage actively with the research-learning process. Facilitators will need to be sensitive and use their skills to:

- create a sense of trust and security among participants. Conflicts instill feelings of suspicion and distrust among

different ethnic and cultural groups. Equal participation of all workshop participants can help to overcome the barriers strengthened by conflict. One way to do this is to begin each session with a game (“ice-breaker”) or song that is chosen and led by the participants in turn.

- be inclusive. Groups may include participants from different language and/or ethnic groups. Ensure that a skilled translator is available, if needed, and always allow enough time in the process for translation and communication among participants who may speak different languages.
- prevent a few participants from dominating discussion. It is not unusual for a few women to dominate group discussions. You can invite those who have not spoken much to express their opinions first, break into pairs or small groups, or go around the circle and ask each participant to respond to a discussion topic.



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## *Women And Human Rights*

Although this research-learning process is not intended primarily as training and education in women's human rights, a human rights framework plays an important role in the design of the activities and the manual. Learning about human rights tools is important because they clearly identify discrimination and violence against women (VAW) as obstacles to peace and security. They are the primary tools that women around the world use to influence states to eliminate discrimination and VAW, and to protect women's human rights.

Activities to encourage familiarity with key human rights principles have been integrated into the process. An introduction to and discussion of the human rights study sheets among facilitators prior to the workshop will strengthen the process and results. Introduction to these human rights principles as they relate to the experiences of women participants is integrated in most of the foundation sessions. An experienced facilitator can direct these activities to help consolidate knowledge of human rights instruments that give special attention to the protection of women's rights in conflict and post-conflict contexts.

## *Trauma During an Activity*<sup>1</sup>

Some activities in the foundation sessions—e.g., stone & flower, body mapping, memory box—may serve to encourage women who want to talk about their past experiences of violence, including sexual violence. Sometimes this happens during a group activity. If so, be sure to discuss with the group the need to honor and protect sensitive, personal information. Yet even when participants know and trust each other they may not be ready or willing to share details about their experiences of violence in a group setting. However, it is possible they are willing and may even want to speak one-on-one with the facilitator or a close friend about sexual violence. Never pressure participants to share their stories of violations, especially of sexual violence, but at the same time encourage them to share if they are ready to do so. Always offer options of time and place, other than the group sessions, for women to share their painful memories.

Sometimes, activities that invite participants to remember the past unintentionally trigger emotional distress. As noted above, specific training on trauma and trauma healing is not the main focus of this manual. During our research process, AJAR brought in experts and trainers to help us learn about trauma support and self-care. You may want to do the same. If a participant expresses distress during an activity, there are some things you can do that may help the participants and the learning process. Allow time and space for

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<sup>1</sup> See Appendix B for symptoms of trauma that may require special attention.

participants to express emotions, while balancing that with the need to continue the workshop. Some guidelines for responding to a participant who may need special attention during an activity include:

- respond with active listening
- take time to listen and to speak—calming words or a soft song may help
- be sincere
- convey respect, care, and belief—do not respond in judgmental ways
- obtain permission before seeking to comfort through physical touch
- do not try to restrain the person (e.g., from crying or wailing) unless she might harm herself or others;
- If a participant experiences extreme distress during an activity, one option is to have a co-facilitator or another participant leave the room with that person to help calm her down so that the session can continue. However,
- do not hesitate to just stop the session and resume at a later time.



Remind participants that creating safe space for women victims to speak out and to heal requires confidentiality about everything that occurs during a training. If women want to speak to others about the workshop, they should speak only about themselves and their own experiences.

### *A Note about Literacy and Language*

Most activities in this manual do not assume high levels of literacy on the part of the participants. Over the years AJAR has developed the use of visual metaphors and objects from nature as effective learning tools for groups with minimal literacy skills. However, the activities in this manual can be supplemented by reinforcing the concepts and key themes, in writing. For some activities you may want to pair participants who have literacy skills with those who do not, or consider ways to include others, including family members, in a few key activities that require literacy skills. For example, in one training, children of some of the victims helped their mothers to write “my life” postcards, facilitating a conversation that was long overdue within the family.



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You may be working with a group whose participants speak different languages. This will have an impact on how you conduct and process the activities, but these differences can actually enhance the process as long as you provide adequate translation services and allow the extra time that is needed for good communication so that everyone can participate fully in all activities



## *Documenting and Evaluating the Process*

It is important that someone (not the facilitator or a participant!) be assigned to take photos and record sessions throughout the workshop so that all activities and products created are well documented. The documentation should begin with the first sessions, but may need to be modified depending on participants' decisions regarding informed consent. If any participants choose not to share their information or place conditions on access to it, then the workshop documentation needs to be adjusted accordingly. Select a batch of photos that represent the process and have them processed so that hard copies are available for use in Module 11: Creating an Exhibit.

It is also important to prepare a simple way to organize the information created during the workshop. All original products should be considered the property of the participants, but, depending on the informed consent forms, you

and/or your organization should be sure to obtain digital photos of all objects and drawings created during the workshop (timelines, body maps, community maps, memory boxes and contents, etc.) as well as all audio/video files of workshop sessions that can be transcribed. We recommend that you have someone to help organize the material during and following the workshop. A suggested method includes creating a digital portfolio for each participant, that includes all materials each person has generated during the workshop. Be sure individual items are clearly marked by name and date. Digital photographs of collective "products" such as a joint Stone & Flower diagram, joint timeline, etc. can be photographed and kept in a group portfolio clearly identified by workshop dates and location.<sup>2</sup>

Several reasons to integrate simple data management as part of the overall research-learning process include:

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<sup>2</sup> An example of a simple template to facilitate management of the data generated through this learning process is available in Appendix C

- well-organized data will enhance both analysis of problems as well as ongoing advocacy efforts with the research participants;
- data management facilitates good reporting of the process and research findings; and
- a simple system for organizing workshop data will be an advantage should you develop a more sophisticated data management system, for example a survivors' database, or choose to share the data with partners who may have such a database.

Scheduling enough time for participants to evaluate the activities and process as well as how they are coping with their emotions and with each other is a vital component

to the learning circles described here. Module 15 provides a step-by-step explanation for conducting a comprehensive evaluation that will help bring closure to the series of activities. However, facilitators are encouraged to use the steps in this module to develop a brief evaluation that can be conducted at the end of each day. If kept brief, a daily evaluation can help both facilitators and participants to make adjustments that will enhance trust, comfort, and learning for everyone.



# *Glossary*

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## *Gender Justice*

This is a framework that seeks social and political transformation by building on principles of equity between men and women, and empowerment of women. It seeks to develop strategies to stop discrimination and violence based on gender so that all peoples are treated as fully human with the same opportunities, access to resources, and expressions of power (in this manual, we chose not to use this term because of its complexity).

## *Human Rights*

These are rights that everyone has no matter what country they are from or live in, what their age or sex or ethnicity or race or religion or language is. Human rights include social-economic rights, such as: food, clothing, housing, education, health care, and work opportunities; and civil-political rights, such as: the right to life, to vote, to associate with others, freedom of opinion, freedom from torture and inhumane treatment, and equal protection by the law.

## *Impunity*

Impunity means that the people responsible for serious crimes and human rights violations are not investigated, arrested, tried, or given an appropriate sentence and punishment. States are required to combat impunity. They can do this in several ways, including establishment of a truth-seeking process, bringing perpetrators to court, assisting victims and giving them reparations, and ensuring that victims do not experience further violence and discrimination.

## *Reparation*

In very simple terms, reparation refers to what helps to repair or heal victim of human rights violations. There are different kinds of reparations:

**Material reparations** are concrete forms of assistance that include: compensation (payment for damages), rehabilitation (services to address victims' health, education, economic needs), and restitution (returning what was lost during the conflict such as re-employment, full citizenship, return of stolen or repair of damaged property). Reparation also includes

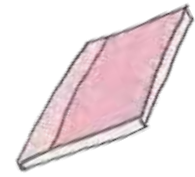
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giving families the opportunity to have proper burial ceremonies for their loved ones who were victims of killings.

**Symbolic reparations** have a primarily symbolic value and can include: apologies from those responsible for the violations, monuments or other forms of recognition dedicated to victims, memorialisation such as national days of remembrance, renaming public places and streets after past events, marking former massacre and detention sites, locating missing persons and recovering the remains of deceased victims.

**Collective reparations** are material and/or symbolic reparations designed for a community or specific group of victims. Material reparations for the community may take the form of improved infrastructure or some other project, such as a community center, that will help the community as a whole to recover.



### *Transitional Justice*

Transitional justice refers to the condition of justice in countries in transition from a history of massive human rights abuses to a more secure and democratic state. The term refers to both judicial and non-judicial mechanisms that have been implemented by different countries during this period of transition. These include bringing perpetrators to court, truth commissions, reparations programs, and various institutional reforms such as reform of the security sector (police and military).

### *Trauma*

Trauma means experiences or situations that are emotionally painful and distressful. They often overwhelm a person's normal ability to cope and adapt to life so that she (or he) feels powerless.

### *Violence Against Women/VAW*

The United Nations defines violence against women/VAW as violence that causes physical, sexual or mental harm or suffering to women. Two other terms often used in relation to VAW are gender-based violence and sexual violence.



**Gender-based violence** is violence based on a person's gender, that is, it is based on social and cultural expectations about the roles a person should play in the home and society. Gender-based violence often reinforces unequal power relations by directing violence at those who play a subordinate role in society.

**Sexual violence** targets individuals on the basis of their biological sex. It means violence targeted at a person's sexuality and/or that is committed by sexual means. It includes rape, attempted rape, sexual slavery, forcing individuals to strip naked or to have sexual intercourse. Anyone, including a husband or other family member, can commit sexual violence.





GETTING READY:

# *Preparatory Sessions*



# *Module 1*

## *Introductions & Relaxation*



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## Activity

# 1

### Introductions

#### OBJECTIVE

Participants and the facilitator(s) learn more about each other, discuss their expectations, and reach consensus about basic guidelines for the workshop.

#### TIME

1 hour

#### MATERIALS

Sheets of paper

Colored markers

Access to natural objects and foods  
(leaves, sticks, stones, flowers, water,  
dirt, fruits, vegetables, spices, etc.)



## Steps



### 1. SELF-INTRODUCTIONS:

- Give participants several minutes to choose three words or short phrases to describe themselves PLUS one object from nature to represent something about themselves.
- Introduce yourself as an example of the technique: “Hi, my name is Fila. I am from Timor-Leste. I have five children. I like to sing.” While showing a stick: “I am like this stick because I am the backbone of my family’s income.” Or while showing a rambutan: “I am like this rambutan—prickly on the outside, but sweet on the inside.”
- When participants are ready to begin, have them sit together in a circle and begin their introductions.

### 2. OBJECTIVE:

Explain that the purpose of the workshop sessions is to gather information about women’s past and present realities, and learn ways we can help ourselves, support each other, and advocate for our rights through various activities.

### 3. GROUP RULES:

Decide together as a group what the



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ground rules will be for the duration of the workshop. E.g., rules about the use of hand phones, showing respect to each other and what that means, importance of confidentiality, going in and out of the meeting room, etc. Also share basic information re. meals, rooms, provision of medicines and medical service if needed, etc. Allow time for questions and discussion.

particular hope or dream they have for themselves or their families on a piece of paper. Invite participants to explain their drawings.

#### 4. HOPES:

Invite the group to share further about their hopes by drawing a



---

*Activity*

## 2

*Feeling Emotions,  
Learning to Relax***OBJECTIVES**

A safe space is created for team building, sharing trust, and relaxing.

**TIME**

1 hour

**MATERIALS**

Recorded or live music  
of traditional songs

Recorded music  
for visualization exercise

Handout: Simple Relaxation Techniques  
(for study by the facilitator prior to this  
module and to distribute to participants  
at the end of the session)





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## Steps

### 1. EXPLORING EMOTIONS (GAME)

- Stand in a circle together with the participants. Invite them to take turns acting out an emotion that you will whisper in their ear just before they “perform” in the middle of the circle. The other participants are asked to guess the emotion that is being enacted. You can begin so that they see how the game works.
- Emotions to choose from include feeling angry, depressed, happy, sad, lonely, excited, afraid, jealous, relaxed, proud, stressed, embarrassed, confused, confident, ashamed.
- At the end of the game, invite discussion of all the emotions that were demonstrated. Was it easy to guess what the emotions were? Why were some easier to guess than others? Have they had such



emotions? How do they deal with their negative emotions?

## *Note to Facilitator*

The reason you choose the emotions rather than inviting participants to choose their own is to help ensure that a broad range of emotions is represented.

### **2. SONG AND DANCE:**

Invite participants to sing and or dance. They may want to choose their own song. Also be prepared with a recording of traditional local music that the participants can dance to. If they feel self-conscious, invite them to close their eyes and focus on their bodies' movements.

### **3. STRESS, ANXIETY, FEAR:**

Invite further discussion about stress, anxiety, and fear. Ask participants:

What things cause you to feel stress, anxiety, or fear? What is the impact of these emotions on our lives (individually, families, communities)? How do feelings of stress, anxiety, and fear effect our bodies? our thinking? other feelings? our spirit (do we feel peace and hope)?

### **4. DEEP BREATHING:**

Explain that taking care of ourselves after traumatic experiences is very important. Most people who have been through trauma will have experienced some sort of loss such as the loss of their loved ones, home, social status, etc. Be aware that people's reactions to their past experiences will be different. Typical reactions can include grief, anxiety, irritability, aggressiveness, and panic attacks. It helps if we can be aware of this and learn what we can do to cope with the impact of negative emotions. Explain and lead an exercise in deep breathing. Invite participants to discuss their experience of deep breathing.



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## 5. INPUT FROM PARTICIPANTS:

Invite participants to discuss what helps them alleviate stress or helps calm them when they are distressed.

the earth to remember the source of our strength), stand up and look to the left and right (we look to our friends to remember the healing that comes from joining hands and supporting each other).

## 6. CONCLUDE THIS SESSION

by inviting participants to regroup in a circle, hold hands, and stretch them up together to the ceiling (we look to the sky to remember our inspiration), bend over together as a group, stretching joined hands to the floor (we look to



*Relaxation  
Techniques*



### BREATHING<sup>3</sup> 4-7-8

- You can do this simple exercise to help calm yourself. Sit up straight in a chair or on the floor. Close your mouth and inhale quietly through your nose counting to **four**.
- Hold your breath, counting to **seven**.
- Exhale completely through your mouth, making a whoosh sound, counting to **eight**.
- This is one breath. Now inhale again and repeat the cycle three more times for a total of four inhaling-exhaling cycles.
- Think about your breathing. Imagine that you are drawing in cool, fresh air and exhaling hot, dirty air.

If at first it is difficult to hold or exhale for this length of time, begin with shorter periods and slowly increase the time. You can use this exercise whenever anything upsets you or you are aware that you are feeling tension.

### VARIATION<sup>4</sup>

Sit in a chair or lie flat on the floor. Tense your entire body (but not so much that it hurts). Clench your fists; pull your forearms up to your upper arms; tense the muscles in your toes and legs; clench your jaws and shut your eyes. Take a deep breath and hold it for about five seconds. Then, while exhaling, loosen all the tension in your body. Continue to focus on the feeling of your body as you focus on letting all the muscles from jaw to toe relax entirely.



<sup>3</sup> This breathing exercise is adapted from Spirit and Inspiration, "Three Breathing Exercises" by Andrew Weil, M.D., <http://www.drweil.com/drw/u/ART00521/three-breathing-exercises.html>.

<sup>4</sup> This variation comes from "Brief Relaxation Exercises" described on the Self-Help Relaxation web site of Student Counselling Service, Davison of Student Affairs, Texas A&M University.



# *Module 2*

*Team Building, Self-Care,  
Ethical Guidelines*





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## Activity

# 1

### Teambuilding

#### OBJECTIVES

Participants have an opportunity to develop as a team through exercises and discussion.

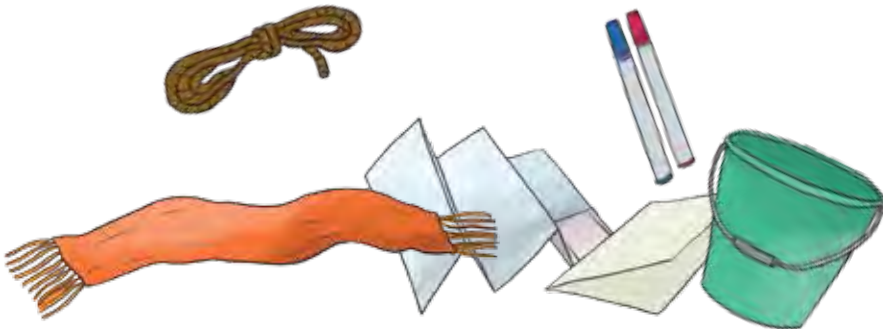
#### TIME

2 hours

#### MATERIALS

Long hand towels or cloth that can be used as blindfolds  
“Garbage dump” objects: rocks, tree branches, plastic buckets, tin cans, chairs, string that can be strung between chairs, plastic plates, etc.

Sheets of paper, about 10-12 (one for each participant)  
have a shape drawn on them,  
another set of 10-12 sheets are left blank  
Colored markers



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## Steps

### 1. BUILDING TRUST:

Have participants choose a partner. One member of the pair is blindfolded. Partners join hands and the seeing partner guides the blindfolded partner around the room or yard, moving from a slow pace to a run, if possible. Then the two partners switch roles.

#### VARIATION:

Objects are scattered on the floor (if inside) or ground (if outside). Explain to participants that this area represents a garbage dump and that the garbage represents all the ways that others may use to make a victim feel discriminated. In pairs, one participant guides her partner, who is blindfolded, through the garbage

dump with verbal instructions so that she does not fall prey to the garbage. Partners then switch roles. Process this game by asking participants: How did it feel to be blindfolded? Were you afraid? Was it difficult to depend on your guide? Could you listen to her well? How did it feel when you were the guide? Did you feel more confident or afraid? Have you had any experiences like this in your life that made you feel like you were blind and someone else was leading you in one direction or another? Did you feel you were moving too fast or too slowly?

### 2. FOLLOWING INSTRUCTIONS:

Participants sit in pairs, back to back. One person receives a sheet with a geometrical shape (square, rectangle, triangle, circle, pentagon, octagon, etc.) or an object drawn on it (question mark, simple house, tree, spoon, etc.). The partner receives a blank piece of paper and a marker. The person with the shape must give clear instructions to her partner about how to draw the shape or object **WITHOUT** saying what the shape is. E.g., for a circle:

“Place your pen at the top of the paper and start to draw a curve to the right. Continue to curve down towards the bottom of the page. Once you are at

the bottom of the page, make the curve start to go back up towards the point at the top of the page.” Partners switch roles. After both have had a chance to give instructions and make drawings, have them look at what the



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original drawings were to see how well they did. Discuss the importance of listening well.

**3. ACTIVE LISTENING:**

Lead a discussion about what factors help us to listen to each other well. Points to cover include: pay attention (including attention to body language), indicate that you are listening (eye contact), provide feedback (nods, making facial expressions), do not be judgmental, respond appropriately, but honestly. Active listening does

not mean you always agree with what another person says, but you always try to be sure you fully understand what they mean. This is especially important when working with victims/survivors of human rights violations and/or across different languages.



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*Activity*  
**2**

*Self-Care*

**OBJECTIVES**

Participants broaden their knowledge and experience of self-care techniques.

**TIME**

45 minutes

**MATERIALS**

Handout on stretching exercises (for study by the facilitator prior to this module and to distribute to participants at the end of the session)  
Recorded music



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## Steps

### 1. HOW DO YOU COPE?

Begin by asking participants the different ways they usually cope with anxiety or stress. Review the breathing and visualization exercises of the previous module. In this module two other techniques will be practiced.

### 2. FINGER HOLDS:

There are simple finger holds that can help us to release intense emotions. Emotions are like streams of water that move through our bodies. They sometimes get blocked or polluted. Holding fingers can help keep the emotions flowing in a healthy way. Holding fingers can help keep the emotions flowing in a healthy way. Invite participants to gently wrap the fingers of one hand around one finger of the opposite hand and hold it for at least 2-3 minutes until they feel a steady pulse in the finger. Then move on to the next finger. Closing eyes, deep breathing, playing gentle music while holding the fingers can also contribute to a sense of calm and inner peace. If members of the group feel comfortable enough with each other, you can invite them to try this exercise by holding the fingers of another participant. A comparison of the two methods may be of value for future work with women victims of conflict.

#### VARIATION:

Be prepared with an alternative exercise for participants who may have missing or disfigured fingers. For example, applying pressure to deep tissue where the forefinger and thumb

connect or placing fingers on either side of the center of the palm can also help to release tension.

### 3. SIMPLE STRETCHING:

Another method for releasing tension and clearing one's head is through simple stretching. Guide participants through as many of the simple stretches on the handout as you and they are comfortable with.



### *Note to Facilitator*

Plan to use the breathing, visualization, finger holding, and stretching exercises—whatever works well for your group—at key points throughout the workshop to reinforce the practice and also help to focus and re-energize the participants.

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## Simple Stretching Exercises



### 1. SHOULDER STRETCH: RELEASE NECK AND SHOULDER TENSION<sup>5</sup>

Interlace your fingers and raise your arms above your head with your palms facing upwards. Try to keep your arms in line with your ears while you look straight ahead and relax your shoulder blades. Hold for five full breaths in and out through your nose. Let your arms fall down to your sides, roll your shoulders backwards and forwards a few times, then repeat the stretch, holding for five full breaths.

### 3. STRETCH YOUR TRICEPS AND SHOULDERS

Raise your right hand over your head and bend your elbow to place your right hand behind your left shoulder. Press gently on your right elbow with your left hand. Hold for 20 seconds then relax your arms. Repeat the position with the other arm.



### 2. STRETCH YOUR CHEST

Berdirilah dengan jarak kaki selebar panggul dan gapai tangan anda di belakang, genggam keduanya dalam kepalan di bawah punggung anda. Tatap lurus ke depan, angkat kepalan tangan setinggi mungkin di belakang, tarik tulang belikat anda mendekat. (Untuk peregangan lebih, bungkuk ke depan di atas tungkai anda.) Tahan selama lima nafas.

### 4. STANDING FORWARD BEND: GOOD FOR RELEASING BACK AND NECK TENSION

Keeping your feet hip-distance apart, fold your body over your legs. If your hamstrings are tight, bend your knees. Try to relax into the pose for five full breaths. (If you want a little help from gravity, grab opposite elbows and let your head hang down.) Stand up, take a few breaths, and fold over your legs again. This time shaking your head “no” and nodding your head “yes” as you hang over your legs for another breathe cycle.



<sup>5</sup> These stretching exercises are taken from <http://99u.com/articles/6999/6-simple-yoga-stretches-for-daily-de-stressing> and <http://www.wikihow.com/Perform-Shoulder-Stretches>.



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*Activity*

3

*Ethical Guidelines*

**BASIC PRINCIPLE**

Everyone has a right to privacy and dignity.

**TIME**

30-45 minutes

**MATERIALS**

Study sheet: Ethical Guidelines  
(facilitator studies this prior to the activity)

Handout on informed consent



## Steps

### 1. PROVIDE A BRIEF OVERVIEW

based on the study sheet: “Some Ethical Issues of Qualitative Research” and invite a brief discussion. What do participants think about these issues?

### 2. UNDERSTANDING INFORMED CONSENT

Give added attention and discussion to the issue of informed consent as a way to protect the rights of people who share their stories. Options range from no consent to consent with conditions (e.g., using a pseudonym or omitting parts of a story) to full consent. Respondents must be given a clear picture of what they are consenting to, i.e., how results of their information (narratives, pictures, items produced during a workshop) will be used in the future. They must always feel free to say “no”.

### 3. DISCUSS OPTIONS

Discuss options that are agreeable to individuals who may not be able to read and write (e.g., the use of an inked thumb print). Some victims are reluctant to put their name on any list or form due to traumatic experiences in the past. Come to an agreement about what form of consent is most culturally appropriate for your context, but that still upholds the basic principle of informed consent.

### 4. FILL IN THE FORM

Distribute the informed consent form and study it with the participants. Give them time to make a decision about how they will fill in the form. Discuss ways that these participants, or other informants in the future, may change their decision about informed consent at any time.

## Notes to Facilitator

- Ideally, consent is given in the form of a signature, but when working with participants with low literacy you can obtain a thumb print or a recorded verbal agreement.
- Through its work with women victims and survivors of conflict, AJAR has learned that women may initially hesitate to give consent for the use of their stories. However, through contact with others sharing in the same or a similar learning circle, these women often gain courage and confidence and by the end of the process are ready to give informed consent. Therefore, always check at a few points through the process to see if participants want to change their decisions regarding informed consent.



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## *Ethical Guidelines*

AJAR has developed guidelines to ensure consistency in its approach to research, including research conducted with its partners. These are outlined below. You and your organization may want to develop your own guidelines.

We share a responsibility to conduct all research and activities according to the following principles:

### **DO NO HARM:**

The most important ethical consideration is to do no harm to participants. Issues about safety (e.g., potential threats to a participant or family members because of sharing sensitive information), triggering trauma, or any other negative impact that may harm the subject must be addressed before the research may proceed.

### **INFORMED CONSENT:**

Informed consent should be obtained from all those who are interviewed or participate in research activities. Researchers must explain the background, goals, and process for



the research so that participants can understand it. Individuals must have the opportunity to voluntarily agree or disagree to participate in the research. They may also qualify their participation or the information they share. Consent may be in the form of a signature or, when working with participants who have low literacy skills, a thumbprint or a digitally recorded verbal agreement

can be obtained at the beginning of a workshop or interview.

### **CONFIDENTIALITY:**

A participant's identity (name, position, etc.) may not be shared with others outside the research circle or used in any publication except when the participant has clearly agreed to be mentioned by name.

### **MUTUAL BENEFIT:**

The research process must increase the capacity of individuals and civil society groups in building knowledge; acknowledge the ownership of local knowledge; produce research products in languages that are accessible; and ensure that research participants have access to these products and benefit from the research.

### **CULTURAL SENSITIVITY AND VULNERABLE GROUPS:**

Research questions and guidelines must be sensitive to local cultural norms, and subjects should be interviewed in the language of their choice. This helps to ensure participation of the most vulnerable individuals/groups relevant to the issues being researched. As much as possible, cooperate with appropriate groups and individuals to address issues regarding participants' protection or support that may emerge during the research process.

### **USE OF DATA:**

All researchers should have a clear agreement about where and how data will be stored and how it can be accessed in the future. If anyone wants to use the data for a different purpose than the original research, participants must consent to it.

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**LETTER OF AGREEMENT**

**“Participatory Research  
on Justice and Impunity for Women Victims”**

Name:

Address:

I agree to participate in this research with the following conditions:  
(two choices are given in the brackets; please circle your choice)

1. (My real name / a pseudonym) may be used in any publications.
2. My words and stories (may / may not) be quoted and published.
3. My photos (may / may not) be published.
4. Audio and video recordings that include my voice or images of me (may / may not) be published.
5. My information, except for the conditions already mentioned above (may / may not) be used for victims’ rights advocacy.

**Signature / Thumb Print**

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*Date:*

*Name of Researcher:*

*Name of Witness:*

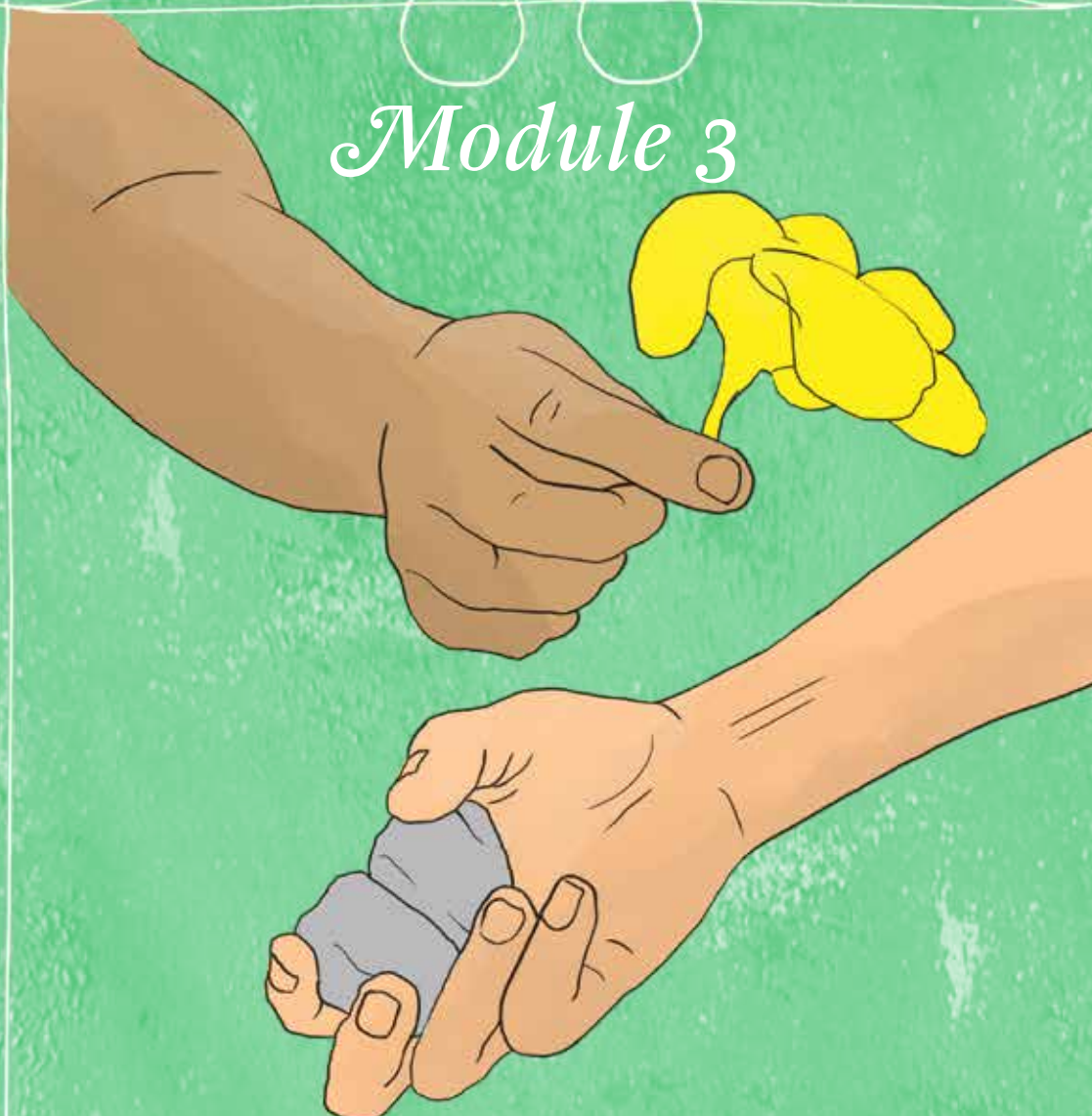
WOMEN'S STORIES OF PAIN,  
STRENGTH, AND HOPE:

# *Foundation Sessions*





*Module 3*



*Stone & Flower*



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## Activity

# 1

### *Stone & Flower*

#### **BASIC PRINCIPLE**

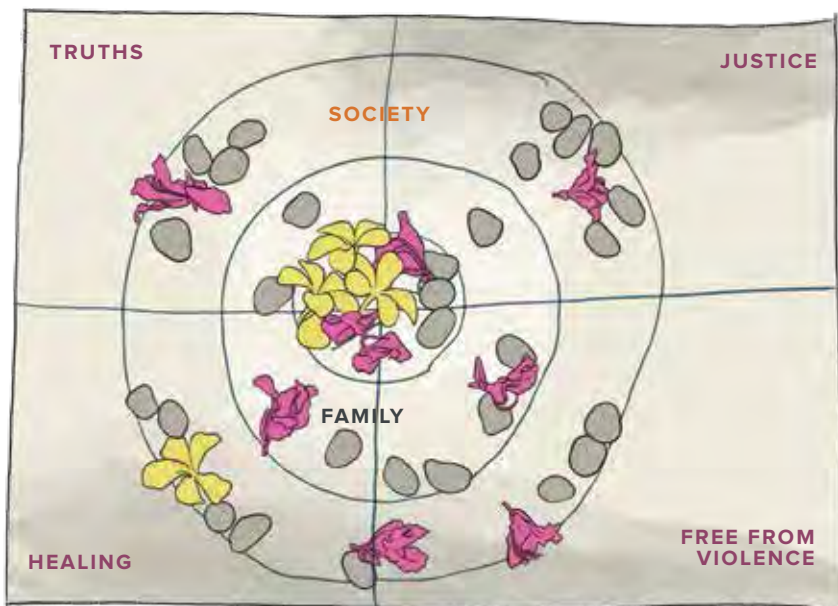
Victims have a right to truth, justice, reparations, and guarantees not to experience these violations again.

#### **TIME**

2-3 hours

#### **MATERIALS**

- A large sheet of newsprint with the Stone & Flower diagram drawn on it
- A couple of large colored markers
- Twelve flowers and twelve stones for each participant
- Facilitator sheet: Stone & Flower Questions (see below)
- Video or audio recorder (to record women's stories)
- Camera (to photograph completed diagram)



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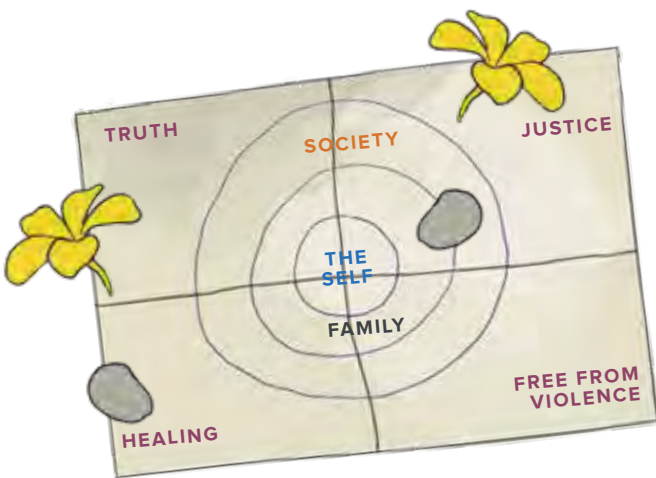
## Steps

### 1. FORM A CIRCLE:

Invite participants to sit in a circle.  
Give each one 12 stones and 12 flowers.

### 2. EXPLAIN THE DIAGRAM:

In the middle of the circle, place the large sheet of newsprint with the diagram. Describe the four quadrants and what each means: Truth (top left), Justice (top right), Recovery and Healing (bottom left), and Freedom from New or Recurring Violence (bottom right). Describe the three concentric circles: Personal, Family, and Community.



### 3. SELF AND TRUTH:

Beginning with the truth quadrant and the innermost circle (personal), invite participants to answer the first question on the Facilitator's Sheet about whether or not they have been able to accept the truth about what they experienced during conflict. Go around the circle and invite each participant to place a stone or flower in the inner circle of the truth

quadrant, explaining why they choose a stone or flower.

Stone = negative response (no/not yet)  
Flower = positive response (yes/already)

### 4. FAMILY AND TRUTH:

Once all have answered the question about personal truth, move to the next circle about family acknowledgement of the woman's experiences and repeat the exercise, giving each participant time to explain her response.

### 5. COMMUNITY AND TRUTH:

Continue to the outer circle regarding community acknowledgement of the woman's experiences. Repeat the same process for each Stone & Flower quadrant, moving from the inner personal circle to the outer community circle as guided by the list of questions.

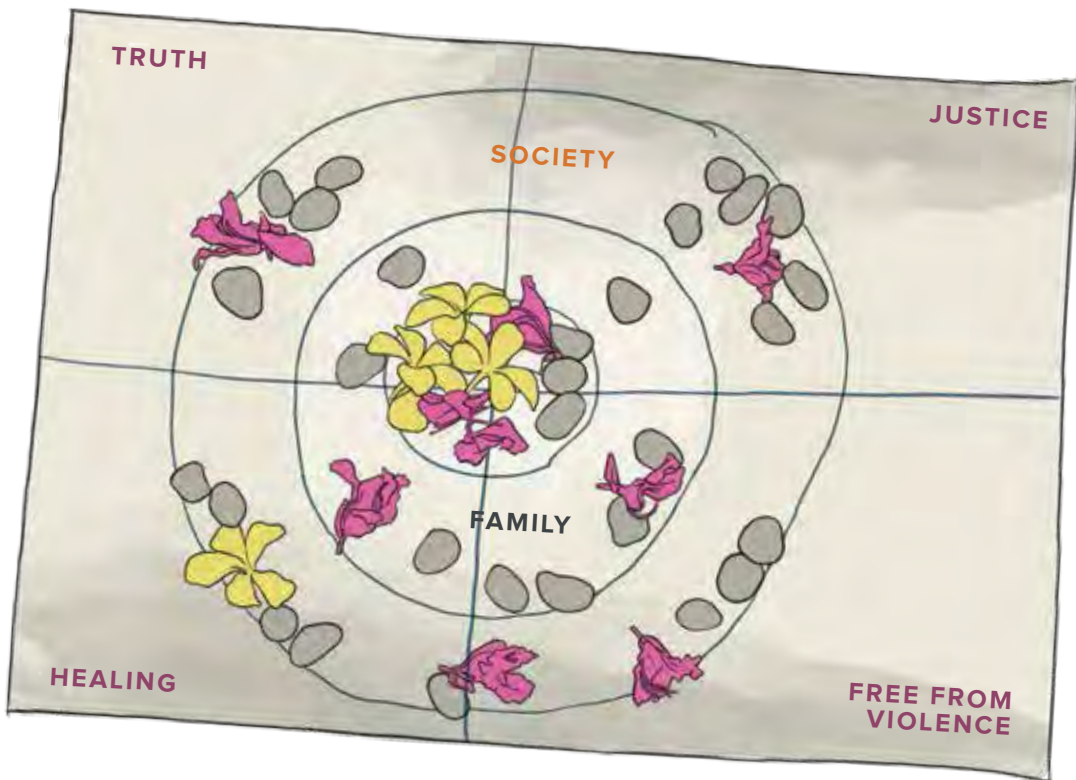
### 6. COMPARE:

Once all the questions are asked, point out the similarities and differences that emerge from this activity. Look at which sections have a lot of stones or flowers. What does this suggest? Which parts of the diagram have a mixture of stones and flowers? What could be some reasons for this?

### 7. SUMMARIZE:

Provide a summary of the women's experiences by identifying major similarities, differences, and key themes.

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## *Notes to Facilitator*

### **TRIAL RUN:**

A trial run to illustrate the placement of stones and flowers, using your own experience or that of someone you know, may help participants to better understand the process.

### **DELIVERING THE QUESTIONS:**

Be sure the participants understand each question and that you allow enough time for them to think about and respond to each question before proceeding to the next one.

### **RECORDING STORIES:**

If participants have granted permission, be prepared to record their stories as they share them during this activity.

### **CAPTURING IMAGES:**

Don't forget to take pictures of each completed Stone & Flower diagram and to thank the women for sharing their stories so openly and courageously.



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## *Facilitator Sheet: Questions for Stone & Flower Activity*

### **TRUTH**

1. Do you feel that you yourself have acknowledged and have come to terms with the truth about your experiences of conflict?
2. Do you feel that your right to truth (for others to hear and understand the truth about what you experienced) has been fulfilled in your family?
3. Has your community acknowledged the truth about your case/ experiences?

### **JUSTICE**

1. Do you feel that you personally have experienced justice?
2. Do you feel that you have experienced justice in your family life?
3. Do you feel that you have experienced justice in your community?

### **RECOVERY & HEALING**

1. Do you feel you have healed as an individual?
2. Do you feel that your family has been healed?
3. Has the community around you recovered and healed from the conflict?

### **FREE FROM NEW OR RECURRING VIOLENCE**

1. Is your life now free from violence?
  2. Is your family's life free from violence?
  3. Is life in your community free from violence?
-

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## Activity

# 2

### *Understanding Impunity*

#### **BASIC PRINCIPLE**

Impunity violates victims' rights.

#### **OBJECTIVE**

Participants understand impunity and ways to resist it.

#### **TIME**

1 hour

#### **MATERIALS**

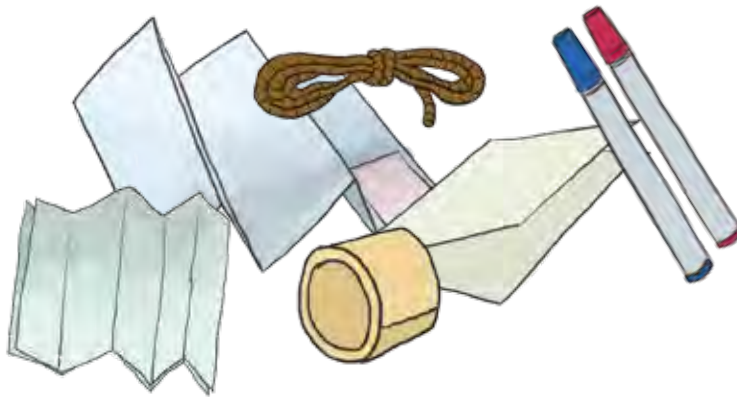
Study sheet: Combat Impunity  
(to be studied by facilitator prior to session)

White board

Colored board markers

String

Tape



## Steps

### 1. RIGHTS THAT COMBAT IMPUNITY:

Describe the three major rights to combat impunity and invite greater discussion of them by inviting participants to choose simple icons to represent them. Some examples include:

- women's right to truth: a candle or light bulb (sheds light on reality) or a megaphone (to broadcast the truth)
- women's right to justice: a gavel
- women's right to reparation: a school, hospital, bank, livestock (cow, chicken, goat), new house

### 2. WHAT TO DO IF YOU HURT SOMEONE:

If you hurt or harm someone else, what are some things you can do to take responsibility or be accountable for it? Discuss each response and invite participants to consider if it relates to one or more of the three types of rights discussed. Place a check mark or X under the corresponding symbol. You can compare responses by participants with the following to see if main points have been covered:

- acknowledge the harm caused
- understand the harm from the viewpoints of other people
- recognize that there was a choice involved
- take steps to make amends (apology, pay for damages done)
- make changes so that a similar harm is unlikely to happen again
- accept punishment for harm done
- Invite further reflection by asking participants the following questions:
  - If all these actions take place, has justice been achieved? If not, what is missing?

### 3. UNDERSTANDING IMPUNITY:

To move reflection from individual harm to that caused by a government or armed group, **discuss the meaning of impunity** (refer to the Study Sheet on Impunity) integrating discussion of key themes identified in the Stone & Flower activity (Module 3, Activity 1) as appropriate. Invite discussion of these questions:

- What are the differences between the harm caused by an individual and that caused by a government, state security forces, or an armed group? (type and scale of harm, etc.)
- Do the same elements of accountability work with governments, security forces, and armed groups, or are different and/or additional procedures needed?

### 4. PERPETRATORS IN OUR MIDST:

Have participants identify any known perpetrators of the conflict and discuss what they are doing now (e.g., hold a government office, work in the community, have left the country, etc.). Write the initials of perpetrators on pieces of colored paper, tie a string to each one, and hang the cards in various locations around the room. Discuss what it means to allow perpetrators to function normally in society.



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## INTERNATIONAL INSTRUMENT: COMBAT IMPUNITY

**2005**  
UN ECONOMIC AND SOCIAL COUNCIL  
*UPDATED SET OF PRINCIPLES TO  
COMBAT IMPUNITY*  
E/CN.4/2005/102/ADD.1

### ABOUT IMPUNITY

Impunity means that the people responsible for serious crimes and human rights violations are not investigated, arrested, tried, or given an appropriate sentence and punishment. States are required to combat impunity. They can do this in several ways. The more ways that are used, the stronger is the resistance to impunity. To combat impunity, states

should protect people's rights to truth, justice, and reparation, and guarantee freedom from further violence.

### RIGHT TO TRUTH

The right to truth means that the State helps people learn the truth about violent conflict: reasons the conflict happened, what crimes and violations were committed, and the people responsible for them. This includes providing information about the fate of people who disappeared and where the graves of people who were killed are located. This information is especially important to family members of victims who were disappeared and/or killed during a conflict. The truth about violent conflicts must also be preserved in history books, museums, and archives.

One way a state can fulfill the right to truth is to create a commission that seeks to establish the truth about all the violations that occurred during a period of past conflict. Victims and witnesses of violent crimes are given the opportunity to share their experiences. A truth commission must take measures to ensure the safety of all who give information. Truth commissions should make public their final reports and protect the



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identity of anyone who could be harmed by information in them. A truth commission does not replace a judicial process. Nevertheless, states are obligated to give full consideration to reports of truth commissions, particularly to the recommendations. When a state does not establish a truth commission, civil society may create truth-seeking initiatives in its place.

### **RIGHT TO JUSTICE**

The right to justice means that states must conduct investigations to ensure that those who committed crimes are tried and punished. If national courts are unable or unwilling to conduct such investigations and trials, then trials at an international level, for example through the International Criminal Court or through an internationalized domestic court, are also possible.

The right to justice also requires that states develop national legislation to ensure that serious crimes are included in the domestic judicial system. States should also oppose practices that allow impunity such as refusal to send perpetrators to another country to stand trial, permitting corrupt or partial judges to conduct trials, and accepting remorse and repentance as a substitute for criminal trials.

### **RIGHT TO REPAIR**

All victims of human rights violations (or their family members if the victims have died) have a right to easy, quick, and effective reparation by the State

without the threat of intimidation or further harm. The State must also make it possible for victims to seek remedy from those who violated their rights.

Reparations cover economic compensation for damage to property; medical, psychological, and legal rehabilitation; restitution to restore victims as closely as possible to their condition before the violation; and legal and institutional reforms to help restore people's trust in the government and ensure that serious crimes will not happen again. Reparation also includes the return of bodies of those who were disappeared and/or killed during past conflict to their families for proper burial, even if those responsible for the disappearance and death are not known.

It is important that all victims, especially women and minority groups, be involved in the design, implementation, and evaluation of reparation programs. All reparation programs need to be publicized as widely as possible, including outside the country, especially if there have been large numbers of refugees. This will help to guarantee that all victims have equal access to reparation programs.

### **IMPUNITY AND WOMEN**

Efforts to fulfill victims' rights must include special support and care for women victims to ensure their full participation. Women face economic and cultural barriers to speaking out about their experiences and obtaining justice. Religious and social norms may discriminate against women

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who were victims of violence. The fulfillment of women's rights requires time, effort, and, often, public scrutiny of victims. Women must have skills and support networks to help them access mechanisms and sustain energy to pursue their rights.

### **WOMEN'S RIGHT TO TRUTH**

Special measures are required to guarantee women's right to truth, especially when cultural and religious norms make it difficult to discuss sexual violations or tend to blame women for the violations they experienced. Besides special training for those who seek to document women's stories and options for protecting their privacy, attention also needs to be given to the structure and programs of truth-seeking mechanisms so that women and men have equal opportunities to participate, including equal opportunities to influence decisions. Women's specific experiences as widows or single mothers, as wives or mothers of the disappeared, and as displaced persons or refugees should be acknowledged.

### **WOMEN'S RIGHT TO JUSTICE**

Women's access to justice is often hampered by discrimination that marginalizes them. Particular attention is needed to ensure that legislation covers the full range of violations. Some legislation regarding sexual violence requires medical evidence or witnesses that is impossible to obtain in situations of armed conflict so that alternatives for prosecution are needed.

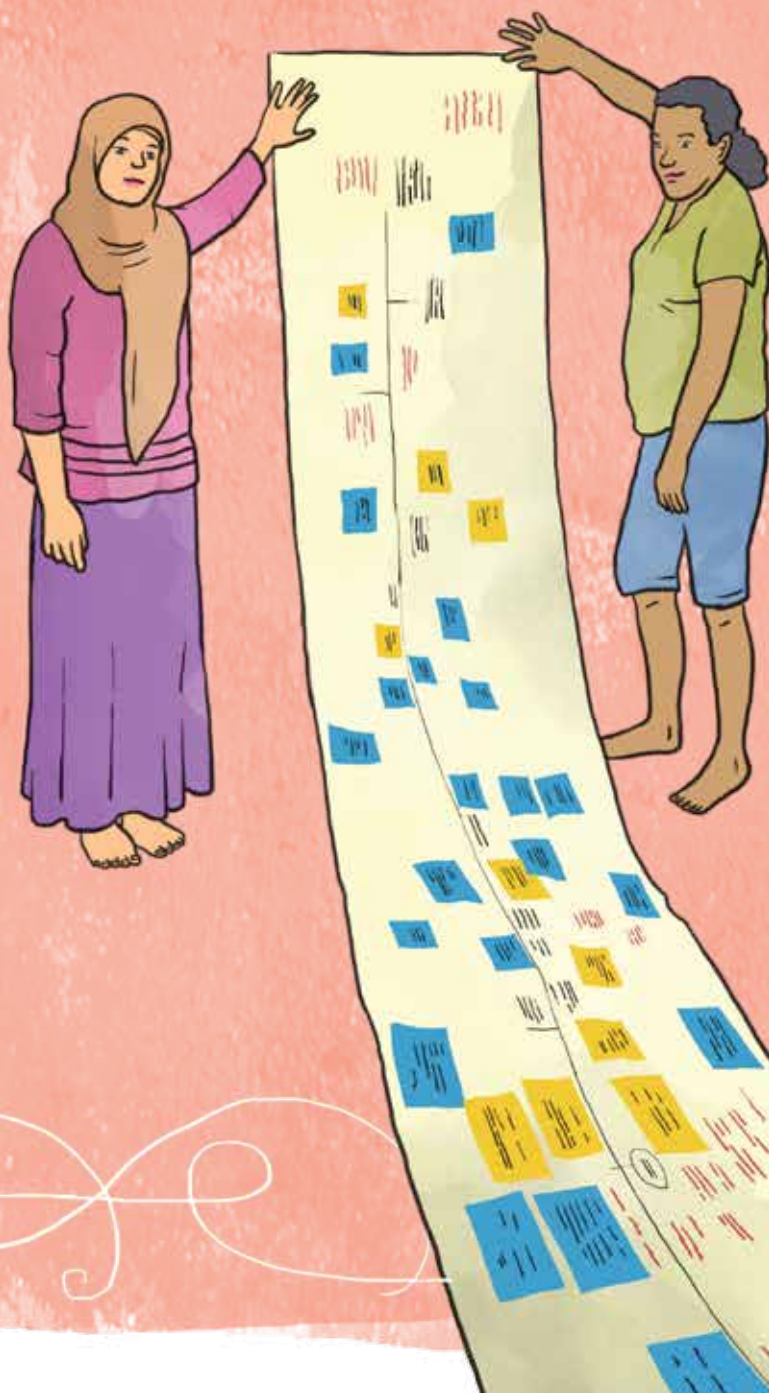
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### **WOMEN'S RIGHT TO REPAIR**

Women victims have specific needs to begin the long road towards healing. During conflict and situations of repression, women have particular experiences of loss and trauma. Fulfillment of this right means that women must be able to receive and understand information about all programs and forms of repair such as compensation packages, or special social services. Women also have a right to support that can help them to access the programs and services. This, in turn, means attention to forms and distribution of information for women who may not be able to read, only understand a local language, or live in remote villages without access to communication channels. Distribution of reparation also requires plans that address obstacles to women's access such as lack of transport or difficulty in filling in forms.

# *Module 4*

## *Timeline*



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## *Timeline*

### **BASIC PRINCIPLE**

Victims' have a right to truth.

### **OBJECTIVE**

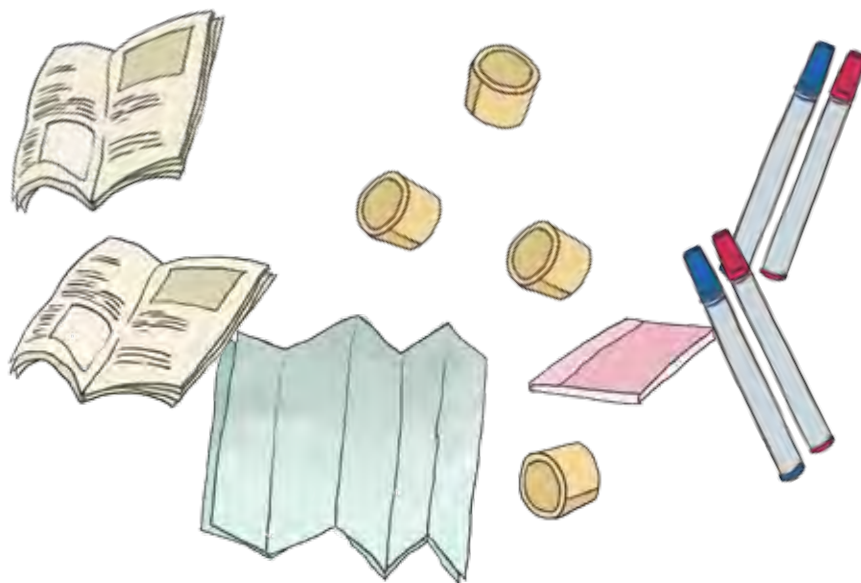
Women are empowered by creating a conflict timeline from their own perspective.

### **TIME**

2 hours

### **MATERIALS**

Study sheet: Instruments on VAW  
Several sheets of flipchart paper  
taped together to create a long  
horizontal strip  
Tape  
Colored markers





## Steps

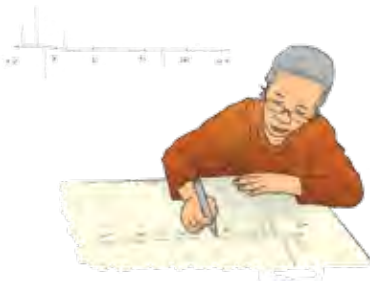


### 1. PREPARATIONS FOR CONFLICT TIMELINE:

Invite participants to sit in a semi-circle facing a long horizontal chart. Draw a long line, marking it with one dot to mark each year of the conflict (see the picture as an example).

### 2. DRAW THE CONFLICT TIMELINE:

Ask participants to remember stories about the history of injustice and violence that happened in their community, particularly events and incidents experienced by women. Mark these on the timeline. Make notes on the timeline about details of the incidents that the women share.



### 3. PREPARATIONS FOR LIVELIHOOD TIMELINE:

Following discussion of the first timeline, draw a second line parallel to

the first (either on separate newsprint or on the same newsprint below the first timeline).

### 4. WHAT DO WE MEAN BY “LIVELIHOOD”?:

Discuss the term livelihood (land, farm, sources of life) in relation to women’s lives.

### 5. DRAW THE CHANGES IN LIVELIHOOD TIMELINE:

Ask participants to help mark the second timeline to show any changes in their livelihoods from year to year. What we want to map is the impact of human rights violations and conflict on women’s livelihoods.

### 6. SUMMARIZE:

Make notes of the discussion. Summarize the important findings and key themes. What is our desired change?

## *Note to Facilitator*

### CAPTURE THE IMAGE

Don’t forget to take a picture of the timelines!

### VARIATION

Although linear horizontal timelines are the most common, other configurations are possible as seen in this timeline created by the Aceh research team.



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**INTERNATIONAL  
INSTRUMENT  
ON VAW: CEDAW**

*CEDAW stands for Convention on the Elimination of Discrimination against Women. It is a legal document that has been signed by many countries of the world. If your country has signed and adopted CEDAW, it has an obligation to take steps to stop discrimination against women.*

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**CEDAW**  
1979  
UN General Assembly  
Convention on the  
Elimination of  
All Forms of  
Discrimination  
Against Women

Discrimination against women means anything that prevents women from full protection and fulfillment of their rights. CEDAW takes a holistic approach to women's rights by addressing political, economic, social, cultural, and civil rights.

**States are required to create legislation** that guarantees women's rights and development (e.g., women have the same opportunities and access to information, and services that men do). States are also required to remove all laws and customs that discriminate against women.

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States that sign this convention are required to send a report to the UN to explain legislative, judicial, and administrative measures taken to implement it.

**Family education** can help change social and cultural practices that give men more opportunities than women.

**Women's political rights** are fulfilled when women participate in political campaigns (as candidates and voters) in civil society organizations concerned with public life, and when they influence and implement government policies.

**Women's equal rights to education** are addressed by avoiding stereotypes of men and women in curricula, use of inclusive teaching methods, ensuring women's access to scholarships, and providing advice on family planning. States should provide women with **equal access to health care** such as adequate, affordable medical services for pregnancy and post-natal needs, and adequate nutrition for pregnant and nursing mothers. States must also **prevent trafficking of women**. Women's socio-economic rights include the right to the same **work opportunities** as men and to **safe work conditions**. Women workers may not be disadvantaged because of pregnancy or fulfillment of family responsibilities.

Special mention is made of the **rights of women who live in rural areas**. The state must guarantee their access to all of the rights mentioned above as well as to agricultural credit and loans, and to adequate living conditions (housing, water, electricity, transport, and communication). All women should further have rights to administer contracts and property, and be free of discrimination in marriage (no forced marriage, freedom to make decisions about the number of children to have, and equal rights to own property).

**CEDAW ON VAW**  
1989

General  
Recommendation 12

1992  
General  
Recommendation 19

VAW is a part of, not separate from, discrimination. When CEDAW talks about discrimination against women, it includes VAW.

CEDAW's committee of experts has stressed the close connections among discrimination against women and violence against women. These recommendations explain that violence against women is included as part of "discrimination against women". They recognize that violence against women by public authorities breaks international law and that **state parties to CEDAW are responsible for preventing** violence against women whether it occurs in public or in the home. When submitting their CEDAW reports, states should include information about:

- **legislation** to protect women from violence
- **data** on VAW
- **social services** available to women victims of violence.



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**INTERNATIONAL  
INSTRUMENT  
ON VAW:  
UNSCR 1325**

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**UNSCR 1325**  
2000  
UN Security Council  
Resolution 1325 on  
Women, Peace, and  
Security

UNSCR 1325 is  
a legally binding  
document; all state  
members of the  
UN are obliged to  
observe it.

Women must be fairly represented whenever national, regional, or international institutions **make decisions** about resolving and preventing conflict. The UN Secretary General must **appoint more women as special representatives**; expand women's role in UN field operations; and **conduct studies about the impact of armed conflict on women** and girls, and **women's role in peace processes**. Because so many formal peace agreements have failed to include women, UNSCR 1325 also demands women's fair **representation in peace processes** and a **clear gender perspective in peace agreements**. **Women must also play a significant role in UN peacekeeping operations**. This is important to help protect women, already traumatized by violent conflict, from possible further abuse by mostly male peacekeeping troops. UN Security Council missions should consult with local and international women's groups about the experiences and rights of women. The UN must **provide training materials** and member states must support training that is sensitive to the special experiences and needs of women who have endured violent conflict and who seek peace and security. States must also **end impunity** and **prosecute those responsible** for serious crimes.

All parties to armed conflict should take **special measures to protect women from all forms of violence**, particularly sexual violence and violence during the conflict. They are also to **uphold all laws intended to protect women and girls** in times of conflict. They are also to **respect refugee camps** as a safe space for women.

The **special needs of women ex-combatants must receive attention** in all disarmament and reintegration programs.



*Module 5*  
*Memory Box &*  
*My Life Postcards*

## *Memory Box & My Life Postcards*

### **BASIC PRINCIPLE**

Victims have a right to share the truth about their experiences.

### **OBJECTIVE**

Women victims/survivors develop personal archives.

### **TIME**

1-2 hours

Before the session, arrange to have volunteers available to help participants who are uncomfortable writing on their own.

### **MATERIALS**

Study sheet: Memory & Memorials  
(to be studied by facilitator prior to session)

A large sheet of paper or white board  
Large colored markers

Large shoe boxes, cans, baskets or other container to store personal items  
(one container/box for each participant)

Strong glue

Items for decoration: pieces of ribbon,

Local fabrics, shells, leaves, twigs, tiny stones, etc.

Card stock cut into the size of large 5x7 postcards





## Steps

### 1. COMMEMORATIONS THAT EXIST:

Ask participants to brainstorm about as many memorials or ceremonies as they can think of in their communities or countries. As they are shouted out, you can write them on a large piece of newsprint. Have the group discuss why these particular events or individuals are memorialized.

### 2. WHY TO REMEMBER:

In pairs, have participants discuss reasons why it is important to remember experiences related to violence and conflict, then discuss these as a group. Supplement the discussion based on your study of the Memory & Memorials Study Sheet.

### 3. EXPLAIN THE MEMORY BOX:

Distribute a “memory box” to each participant. The memory box will be

the place that participants store items related to both their sad and happy memories. Explain to the participants that they are to take their boxes back to their homes (or rooms) and fill them over the next few weeks (or days) with important items such as pictures or other items that have meaningful value in their lives or other things (poems, songs, etc.) they may create during the workshop. Contents of the memory boxes will be shared during one of the later workshop sessions.

### 4. DECORATE BOXES:

Depending on time, allow the participants 20-30 minutes to decorate their boxes.

### 5. EXPLAIN POSTCARDS:

Distribute postcards to each participant—one postcard for one decade of life. Ask them to write their most significant experiences for every 10-year period. Tell them to imagine that they are writing the postcards to a good friend or beloved family member. Have volunteers available to help





participants who are uncomfortable writing on their own.

- First postcard for experiences of 1-10 years old;
- Second postcard for experiences of 11-20 years old;
- Third postcard for experiences of 21-30 years old;
- Etc.

### 6. WRITE POSTCARDS:

Allow plenty of time for participants to write their own postcards. After they are finished, ask them to share the contents of the postcards and then place them in the memory box. Write down “the key themes” that emerge during discussion of the postcards.

### *Note to Facilitator*

If the modules in this manual are presented as part of a single workshop conducted lasting several days, then



the letter of invitation should ask participants to bring “memory items” with them to the workshop that they can use for the Memory Box activity.

### VARIATIONS

There are several options for preparation of the memory boxes:

- Participants can be asked to bring their own boxes to the workshop.
- Facilitators can provide boxes that have already been decorated or do not need decoration, e.g. some kind of traditional container (a woven basket, large betel nut container, traditional ceramic pot, etc.) and omit the activity for participants to decorate their own boxes.
- Introduce participants to materials and a location where participants can decorate their own boxes, but ask them to do this outside of workshop sessions.
- If the modules are conducted over a period of several weeks, distribute the memory boxes early in the process and then have participants bring them back a month or two later towards the end of the sessions for discussion.
- Likewise with the postcards, if the modules are conducted over a period of several weeks, distribute the postcards along with the memory boxes early in the process. Participants can fill in their postcards or have a family member help write their postcards at home and then bring them back a month or two later towards the end of the sessions for discussion. In our experience, the postcard sessions have facilitated important dialog between family members, when mothers asked their children to help them with writing down their experiences in these postcards.

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## STUDY SHEET: MEMORY & MEMORIALS

Many victims of human rights abuses cannot forget the pain of the past, and most cultures have rituals that assist personal and communal healing. States also have a duty to preserve the memory of mass human rights violations that occurred during armed conflict or repression. Efforts to preserve such memories can contribute to public understanding and awareness about past abuses, and provide lessons about how truth is needed for a better future. Memorials, museums, and commemoration activities are important ways to educate the public, establish an accurate historical record, and prevent repetition of violence. Many local initiatives to preserve memory have emerged in post-conflict settings around the world because communities need to remember the victims and the atrocities they suffered. Each local effort contributes to building a collective national history. Such efforts can help to reconstruct society, re-establish the rule of law, and build lasting peace.

Below are a few examples of commemoration and memorials in the region.

- In Indonesia, victims gather in front of the Presidential Palace in Jakarta every Thursday to hold a silent vigil with black umbrellas. The vigil is a way that victims from different contexts come together to demand justice.
  - In Timor-Leste, an association of victims commemorates victims of past massacres at sites of killings across the country. Many of these commemorations are conducted at a local level to remember a particular incident and reflect on the lives loss. Families often bring photographs of their loved ones to these events. The office of Timor-Leste's truth commission (2002-2005) was a former prison and torture center that was transformed into a space for truth and reconciliation. Now there is a permanent exhibition that depicts the commission's process and its findings.
  - In Bangladesh, the Liberation War Museum was established by civil society to commemorate martyrs and memories of the 1971 war. It shows how popular struggle and human sacrifice contributed to the fundamental principles of democracy and nationalism that are part of the Bangladesh constitution. The museum features photographs, documents, and materials used by freedom fighters of the war. It has also excavated two killing fields and preserves one site, including the human remains found there. Through displays and regular programs, the Liberation War Museum is a living museum that encourages visitors to participate in building national unity and a tolerant society that opposes human rights abuses.
  - In Cambodia, DC-Cam (the Documentation Center-Cambodia) is an NGO that grew out of a
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research project on genocide that was conducted by Yale University in the US. The researchers formed DC-Cam as a national organization to continue collecting testimonies about massacres and political violence during the Khmer Rouge regime, preparing data to try the perpetrators who are still alive, and to educate the public about the prevention of genocide.

DC-Cam has collected a large archive of material including testimonies, photographs, and data regarding sites of violence. DC-Cam has mapped 189 prisons, 19,403 mass graves, and facilitated the establishment of 80 memorials of the genocide throughout Cambodia.





# *Module 6*

## *Community Mapping*



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## *Community Mapping*

### **BASIC PRINCIPLE**

Victims have a right to share their truth with others.

### **OBJECTIVE**

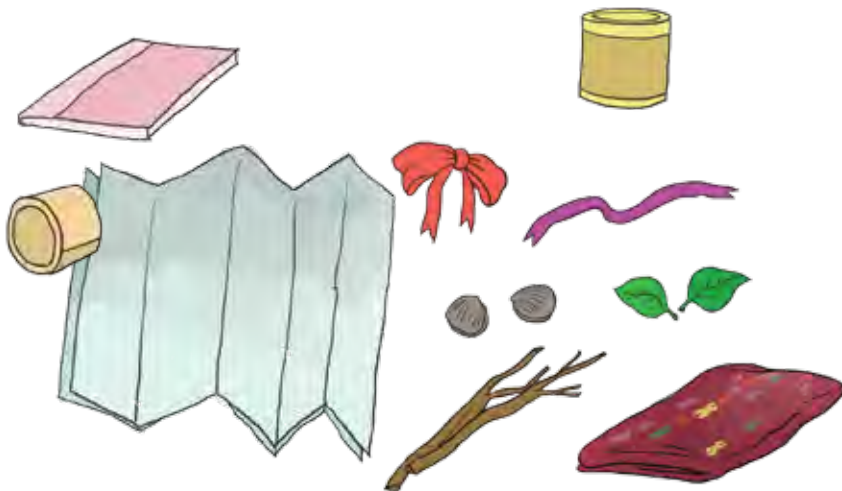
Women victims/survivors develop a community archive.

### **TIME**

2 hours

### **MATERIALS**

A very large square of paper  
(tape paper together  
for this as needed)  
Large and small colored markers  
Other materials that can be used  
for marking locations,  
e.g., leaves, small stones, shells  
Facilitator sheet: Questions to Guide  
Community Mapping



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## Steps

### 1. PREPARATION:

Ask participants to sit in a semi-circle facing the large square newsprint.

### 2. EXPLAIN THE MAP:

Tell the participants they will work together to create a map of their community that will include houses, gardens, government buildings, and most importantly, information about human rights violations that happened or are still happening in their community. The map should provide particular information about what happened to the women and the locations where it happened.

### 3. DRAW THE MAP:

Allow participants at least one hour to draw their map. You can guide them by using questions from the facilitator sheet for this activity (below).

### 4. A "DREAM" MAP:

Once the map is complete, including information about past and present violations, the last step is to ask: What is our vision to change this map into our desired life map? Draw these "dreams" using a different-colored marker.

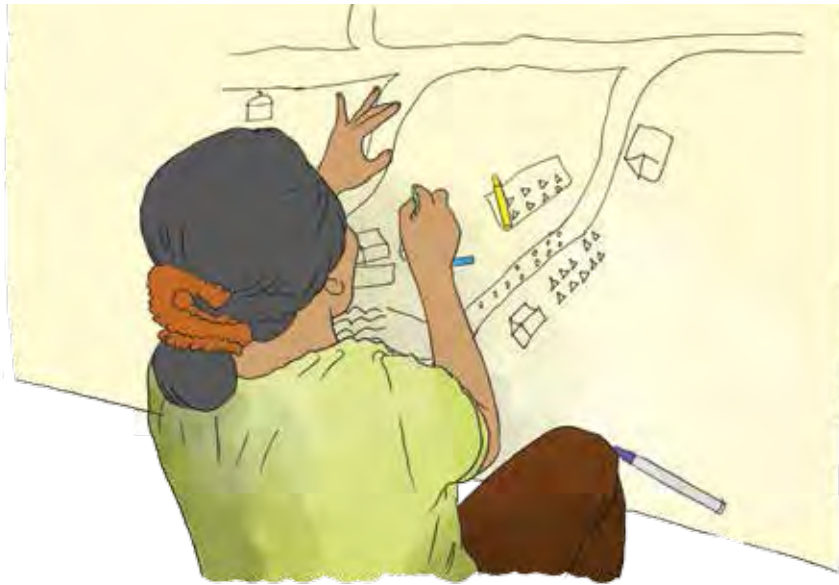
## Notes to Facilitator

### MORE THAN ONE COMMUNITY:

If participants come from more than one community, then there will be more than one map. Adjust your time accordingly so that different groups and individuals can explain their maps to each other.







**USE MATERIALS PRODUCED FROM OTHER MODULES:**

If you have already conducted the timeline module, it can be used as a reference. In like manner, if you choose to do this module before the timeline module, the results of this mapping activity can be a useful resource for creating the timeline.

**USE OF COLOR CODES:**

Simple color codes can enhance the community map. For example, participants may decide to use one color to mark locations where women experienced violations of their rights in the past and a different color to mark violations women experience in the present. If color codes are used, be sure the map includes a key that explains what the different colors represent.

**TERMINOLOGY:**

Be aware of the level of understanding of your participants. If they seem confused about drawing a map of violations, ask them to draw pictures

of where women experienced violence and discrimination.

**CAPTURE THE IMAGE:**

Don't forget to take a picture of the community map once it is completed!

**VARIATIONS**

- Depending on the weather, you may find that participants are more responsive if they are invited to draw a community map outside on the ground. With this option you need a small section of flat, cleared land or hard sand that can be easily scratched using sticks or other tools. Natural objects (leaves, stones, shells, twigs) and even small items of trash (small tins, plastic containers, etc.) can be used to create the map.
- Drawing a community map on the ground will give you more flexibility in terms of map size and also making corrections/changes to the map. Another possible

advantage is that community members may learn something as spectators. However, the presence of non-participants could hamper free discussion, so this is another factor to weigh in terms of locations for this activity. If you opt to conduct this module outside on the ground map, please remember that the only long-term record of it will be a photograph, so it is important that you get plenty of clear photos that capture all of the map's details.

- This module has been designed with the assumption that all participants are from the same community. If this is not the case, then you will need to modify this activity by grouping participants according to their communities and then including a plenary session where the different groups share and explain their community maps.



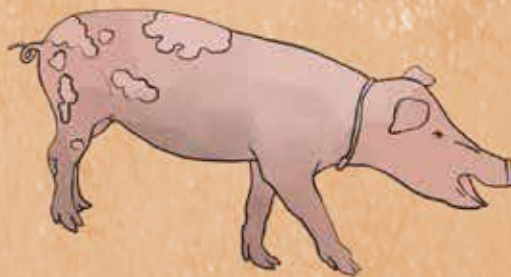
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## *Facilitator Sheet: Questions to Guide Community Mapping*

1. Where are the rivers and forests?
2. Where are the houses and roads?
3. Are there latrines?
4. What are the water sources?
5. Where are the gardens?
6. Where are livestock kept?
7. Where are the hospitals, clinics, schools located?
8. Are there other government offices (village office, jail, etc.) and mosques/ temples/churches?
9. Where do women get firewood and drinking water? Where do they wash their clothes?
10. What kind of violations did women experience during the conflict and where did they occur? Be sure to check regarding locations of illegal detention, torture, killings, graves (unmarked or not), the last place someone disappeared was seen, sexual violence (if participants are comfortable to talk about it in a group), etc.
11. What kind of violations do women experience today and where do they occur?
12. How do women struggle to survive? What was their strategy in the past and what is it today?
13. Where are the locations that show how women struggle to survive? Be sure sources of food (for both humans and livestock), such as land, farm plots, forests, etc. as well as all other sources of livelihood, such as small shops or kiosks, are clearly marked in accordance with participants' input.
14. Were these your sources of livelihood in the past? How about now in the present?
15. Do women have the same rights and access to livelihoods and livelihood resources as men do?
16. If there are people, places, or experiences that have helped you to recover from trauma and heal, can they be shown on this map?



## *Module 7*



## *Livelihood Portraits*



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## *Livelihood Portraits*

### *Basic Principle*

States are obligated to protect and fulfill women's social-economic rights.

#### **OBJECTIVE**

To provide baseline data for potential advocacy work.

#### **TIME**

2 hours

#### **MATERIALS**

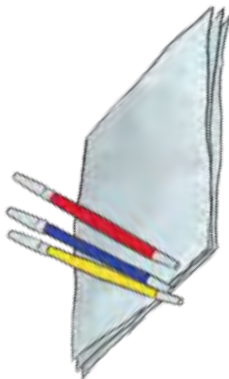
Study sheet: Women's  
Social-Economic Rights

Enough paper for each participant  
to have several sheets

Dried kidney beans, other large dry  
beans, or small stones (enough for  
each participant to have 15-20 each)

Sheets of newsprint

Large and small colored markers



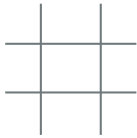
## Steps

### 1. REFLECT ON LIVELIHOODS:

Ask the participants to think about their livelihoods. How do you meet the needs of your family? How do you support and feed them? What things do you use?

### 2. PREPARE THE PAPER:

Distribute the paper, small markers, and beans or stones so that each participant gets one sheet of paper and about 15-20 beans or stones. On the sheet of paper have the participants draw 9 boxes like this:

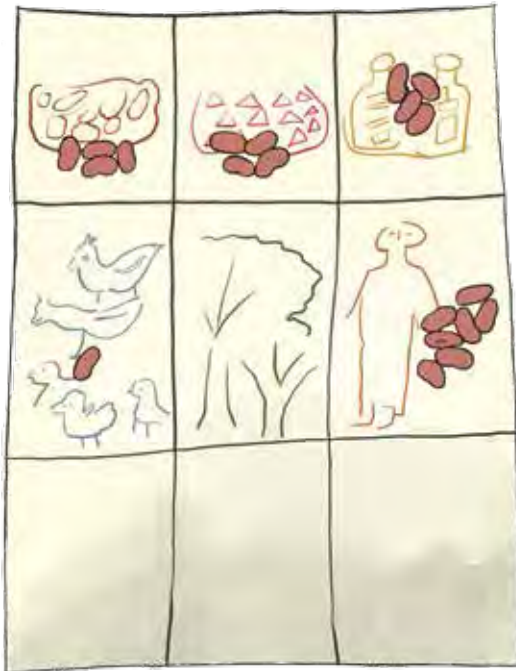


### 3. DRAW LIVELIHOOD ACTIVITIES:

Ask each participant to write or draw a picture of each kind of activity she does or each major resource she uses to produce a livelihood for her family. Draw one activity or main resource in each box (the total can be less than 9 activities).

### 4. RATE THE LIVELIHOOD ACTIVITIES:

Ask participants to decide which activity or resource is the most important. The more important the activity/resource, the more beans/stones are placed in that box on the paper. Use all the stones/red beans. If an activity/resource is not very important, do not place any beans/stones on it.





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### 5. SHARE THE PORTRAITS:

Invite each participant to explain her livelihood “portrait”. Ask her to answer these questions:

- What kind of rights and access does she have to the resources (land, house, livestock, garden plots, etc.)?
- What risks does she face in meeting the livelihood needs of her family (risks related to weather, human or animal diseases, personal security, domestic violence, etc.)?
- Is it possible that the livelihood activities/resources will disappear/run out?
- What is her strategy to address

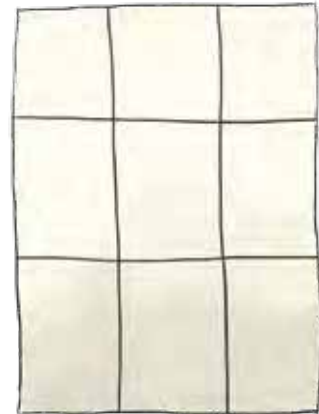
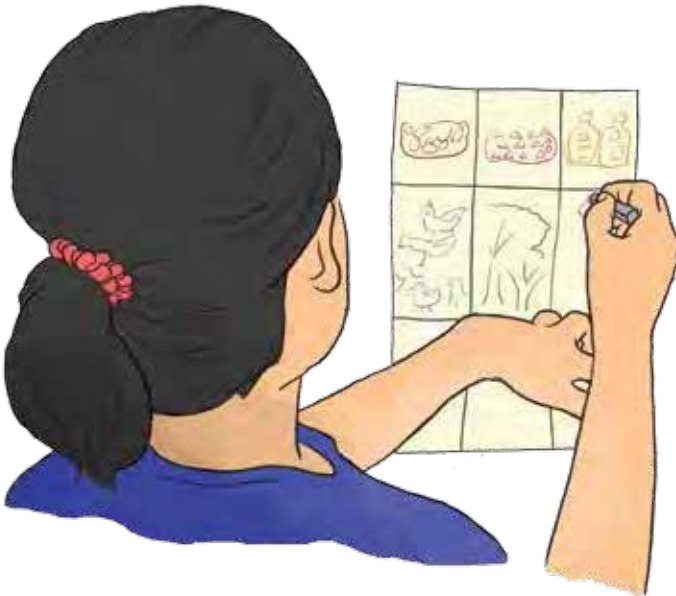
the situation if the resources disappear/ run out?

### 6. COMPARE:

Ask participants to remember the resources they had before the conflict. Are they the same or different (more? less?) than the resources they have now? Why?

### 7. ACTION:

Do we need a change to ensure that the resources we have will be much better in the future? What steps do we have to take?



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**STUDY SHEET:  
WOMEN'S  
SOCIO-  
ECONOMIC  
RIGHTS****International Covenant on Economic,  
Social, and Cultural Rights (ICESCR)**

1966

UN General Assembly Resolution 2200 A (XX I)

2003: ratified by Timor-Leste

2006: ratified by Indonesia

not yet ratified by Myanmar

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States that sign this covenant are required to send a report to the UN to explain legislative, judicial, and administrative measures taken to implement it.

**The ICESCR protects a broad range of economic, social, and cultural rights that include the right to:**

- work and to have fair and favorable working conditions
- join trade unions and take collective labor action
- social security
- protection of the family, including protection for mothers and children
- an adequate standard of living, including the right to food, clothing, and housing
- health
- education
- benefits of science and culture
- participate in cultural life.

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***Women and ICESCR***

There are several important reasons to give special attention to women's economic, social, and cultural rights. Violent conflicts often mean that poor women become poorer. What little they had—a house, a bit of land to farm, a few chickens or goats—is often destroyed during conflict. Yet post-conflict programs that do not give adequate attention to women's economic restitution may leave them more impoverished than ever. Faced with serious economic and social needs, women may not have time or opportunities to participate in post-conflict truth seeking, judicial, and peace-building initiatives. At the same time, post-conflict situations can also provide opportunities for legal and social changes. It is important, therefore, that women understand their rights in order to influence new legislation and advocate measures that can better protect and fulfill their economic, social, and cultural rights. For example, women's right to an adequate standard of living can be the basis for women to argue that they have the right to own land.

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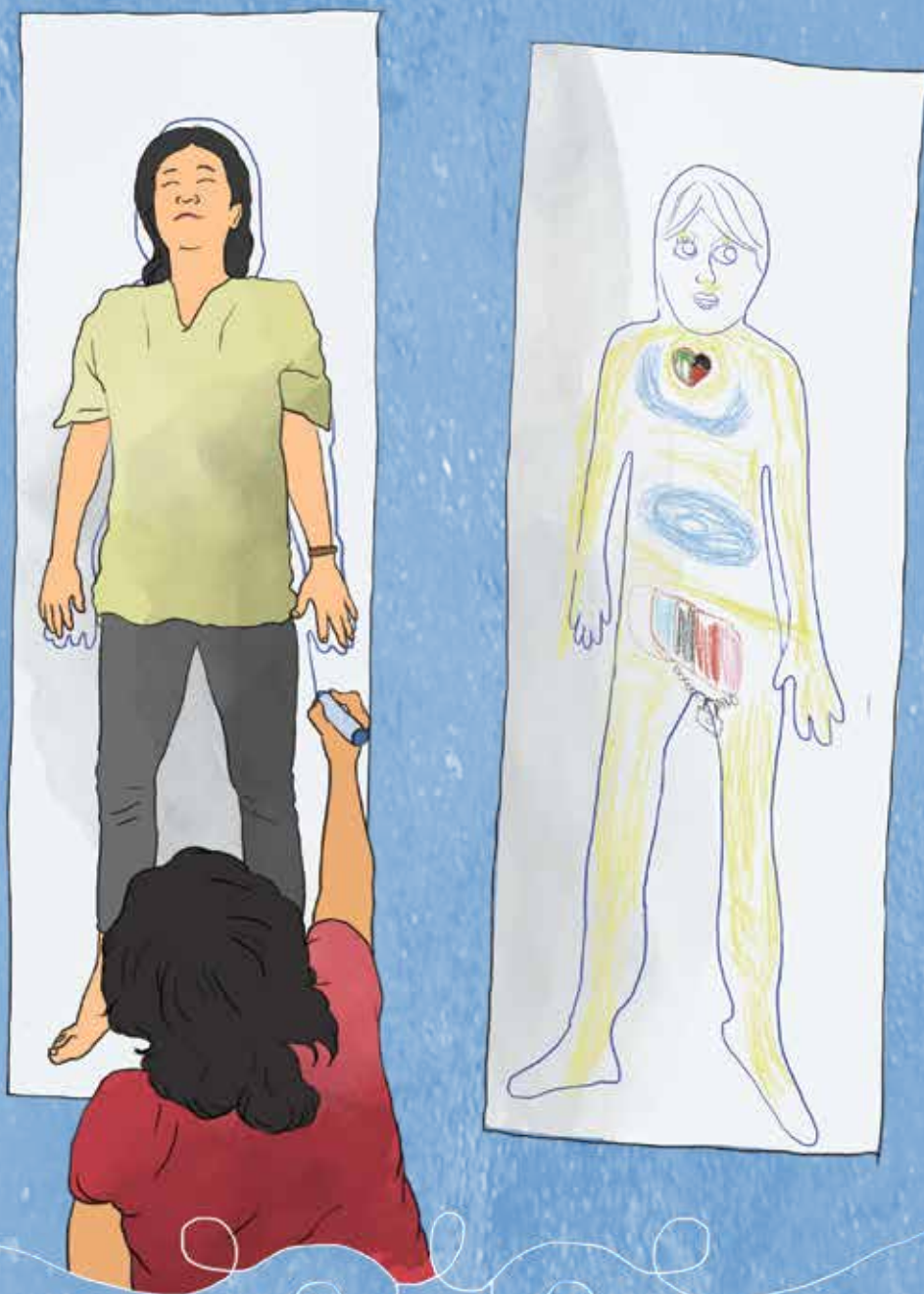


Some women argue for a more radical restructuring of a state's economy. They point out that both the private business sector and the public services sector are organized on the assumption that someone takes care of the household. In many instances household labor is unpaid (when it is usually done by wives) or underpaid (when it is done by domestic workers). The formal economy tends not to recognize or value housework and care in the home for children, the elderly, and the sick. In a post-conflict setting, this system further hampers women's participation in reconstruction efforts, including efforts to build or rebuild healthy democracies.

The key principles of women's economic, social, and cultural rights are non-discrimination and fairness. Women's understanding of the ICESCR and of these principles can help them to create new economic, social, and cultural systems that allow for women's full enjoyment of these rights.

# *Module 8*

## *Body Mapping*



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## *Body Mapping*

### **BASIC PRINCIPLE**

Women have a right to be protected from all forms of violence.

### **OBJECTIVE**

Women continue a healing process while creating documentation useful for advocacy and continuing education.

### **TIME**

4 hours

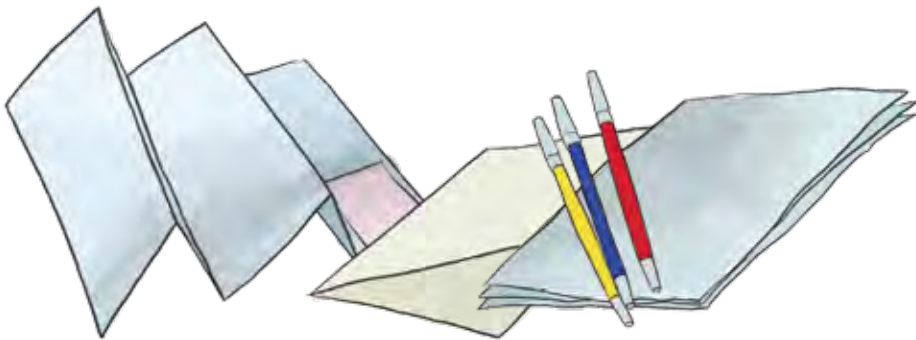
### **MATERIALS**

Study sheet:

Violence Against Women,  
Conflict, Post-Conflict

Flipchart paper: several sheets taped together so the paper is large enough for body silhouettes

Plenty of large and small yellow and blue colored markers





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## Steps

### 1. PREPARATION:

Ask participants to find a partner. Give each pair two long pieces of flipchart paper (as long as their bodies), a large marker, and smaller yellow and blue markers.

### 2. DRAW BODY MAPS:

Each pair chooses a comfortable place to draw their body maps. One person lies down on the flipchart, and her partner draws around her body with a large marker to make a silhouette. Then the partners switch positions. Be sure each silhouette includes the participant's name.

### 3. COLOR BODY MAPS:

Ask each participant to complete her silhouette by adding colors or symbols to the different parts of her body.

- Use blue to color areas of the body where you have experienced

or still do experience suffering and sadness;

- Use yellow to color areas of the body where you have experienced or still do experience happiness and strength.

### 4. DISCUSSION:

When the silhouettes are finished and colored, invite each participant to talk about her own body map.

### 5. COMPARE MAPS:

When everyone has spoken ask: "Are there similarities among the different body maps? How can we do to make the blue into yellow?" Write down the key themes that emerge during discussion.

### 6. DISCUSS CEDAW GENERAL RECOMMENDATION 30:

Explain that what they have experienced has also been the experience of many women in conflicts around the world. Many countries are



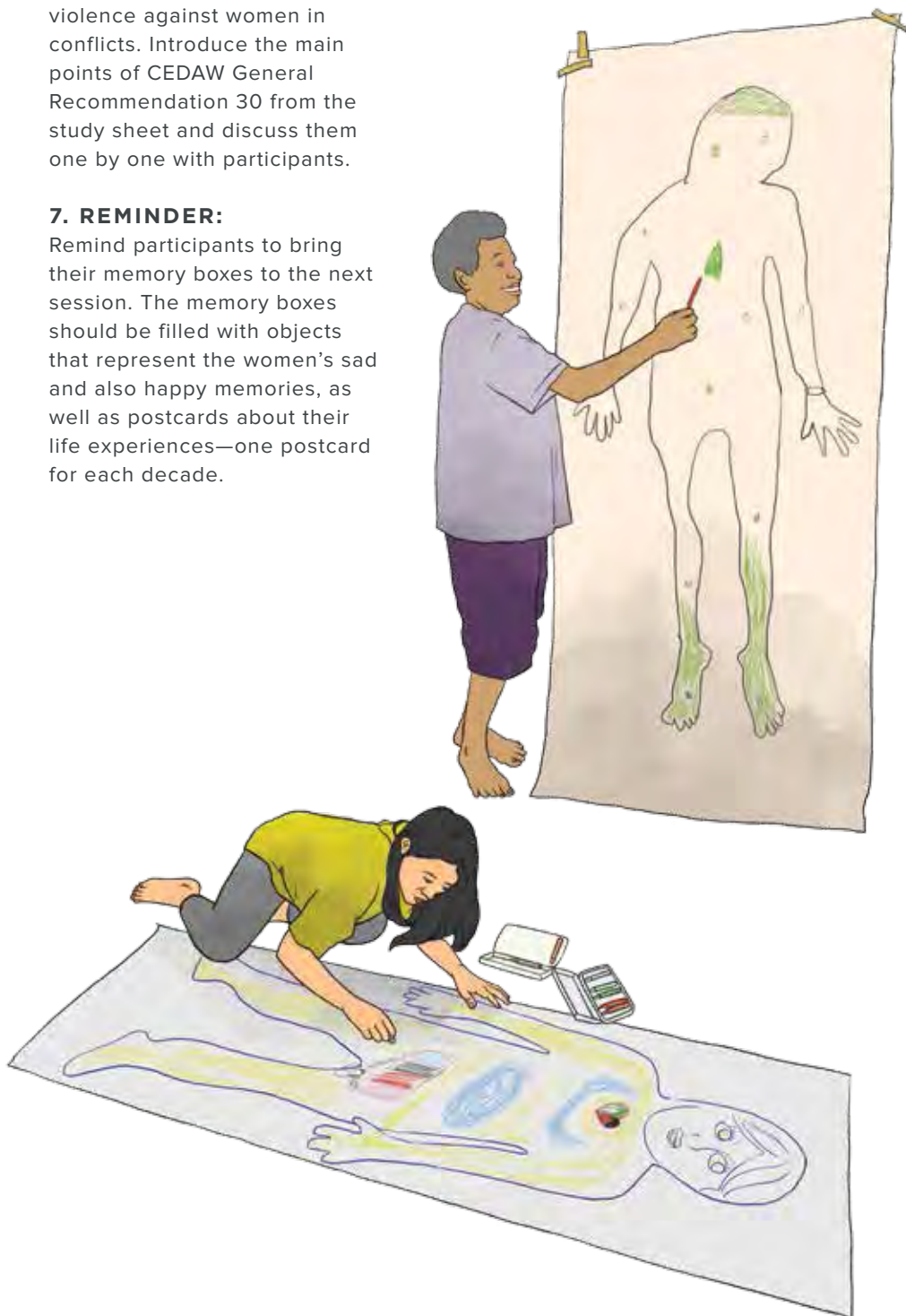


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quite concerned about this and there is even an international agreement to prevent violence against women in conflicts. Introduce the main points of CEDAW General Recommendation 30 from the study sheet and discuss them one by one with participants.

**7. REMINDER:**

Remind participants to bring their memory boxes to the next session. The memory boxes should be filled with objects that represent the women’s sad and also happy memories, as well as postcards about their life experiences—one postcard for each decade.



**STUDY SHEET:  
SEXUAL VIOLENCE  
AGAINST WOMEN**

Women experience different kinds of violence and violations during conflict—such as displacement, disappearances, trafficking, and discrimination—as well as during post-conflict situations. During violent conflict, a large percentage of those harmed are civilians, many of them women and girls, who experience torture and sexual violence. During periods of displacement women are especially vulnerable to sexual abuse and discrimination. Even in their own homes, many women face the terror of severe and repeated violence. Discrimination against women is often unacknowledged, and this contributes to impunity that allows violence against women to continue unchecked even in post-conflict situations.

Whatever the situation, international law recognizes rape and other acts of sexual violence as human rights violations. Sexual violence that happens during conflict may also be considered as violations of international humanitarian law (laws of war), crimes against humanity, or acts of genocide. States, therefore, are obligated to protect women’s right to live without physical, sexual, psychological, and economic violence in all situations, including conflict and post-conflict situations.

**CEDAW on  
Women in  
Conflict Prevention,  
Conflict, and Post-  
Conflict Situations**

This recommendation provides a brief analysis of discrimination and violence against women in the specific contexts of conflict prevention, and conflict and post-conflict situations. One section explains aspects of international law that are relevant to the rights of women refugees or those living in occupied territories.

2013  
General  
Recommendation 30

Recommendations for States regarding **women and conflict prevention** include:

- **women’s equal participation** in conflict prevention efforts;
- **early warning systems** to prevent the escalation of violence against women;
- address the impact of **international transfers of arms**;
- **codes of conduct** for the security sector (police, military, peacekeepers) that address violence against women and adopted;
- **effective networking** between the security sector and organizations that provide medical, legal and psychosocial services to women victims, especially victims of sexual violence;
- **leadership training for women** to ensure women’s effective participation in post-conflict political processes.

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**Recommendations for States regarding women in conflict and post-conflict contexts include:**

- **violence against women:** Develop legislation to prevent all forms of violence against women; investigate and punish all forms of violence, using sensitive procedures for sexual violations; ensure women's access to justice; standardize methods for collecting data on violence against women and men; allocate adequate resources for women's reparation; and offer medical, legal, and psychosocial services to victims of sexual violations.
- **trafficking:** Prosecute all those involved in trafficking, including public officials; provide gender-sensitive training to immigration officials, border police, and others on how to identify vulnerable women/girls; and adopt a gender-sensitive policy to protect migrant women from trafficking.
- **conflict resolution:** Eliminate barriers to women's participation in resolution of conflicts; ensure women's participation at all decision-making levels in national institutions, including security forces and the judicial system; and ensure that women and women's organizations are included equally in all levels of negotiation and mediation processes, as well as in reconstruction efforts.

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**UN Resolution to Eliminate VAW**

1993-1994

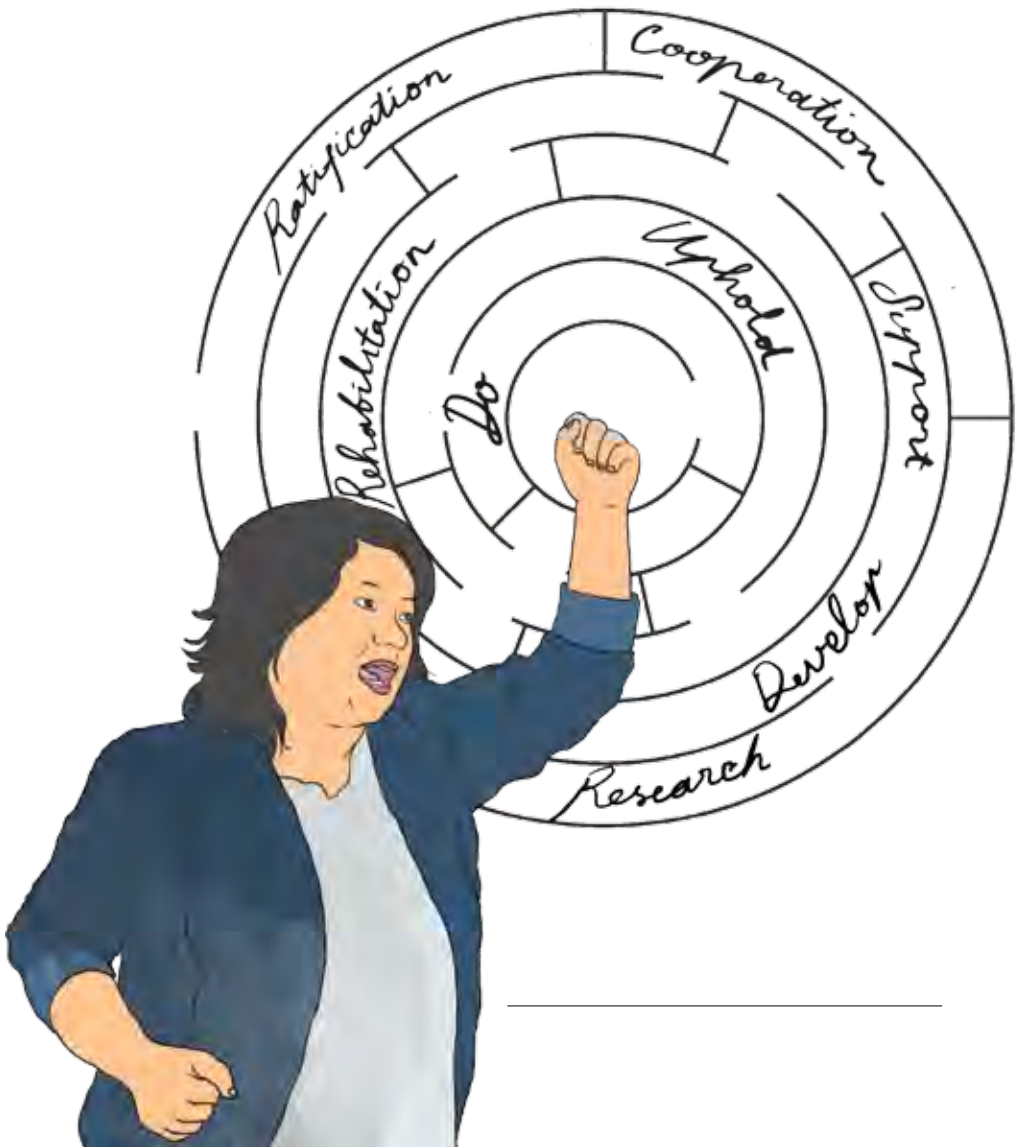
UN General Assembly Resolution 48/104 on the Elimination of Violence Against Women

This resolution provides a clear definition of VAW and lists women's basic human rights to life, equality, security, health, work, and freedom from discrimination and torture. States are not allowed to use cultural or religious traditions as an excuse to ignore VAW.

Things that states can do to eliminate violence against women include: ratify and implement CEDAW, develop and uphold national laws that punish perpetrators of violence against women; prevent VAW through support for political and cultural mechanisms to protect women; provide special rehabilitation assistance to women victims of violence; ensure adequate budget support for government programs to eliminate VAW; conduct and support research to be shared publicly on the different forms of violence against women, including analysis of its causes and impact; and work with women's organizations and other CSOs at all levels to eliminate violence against women.

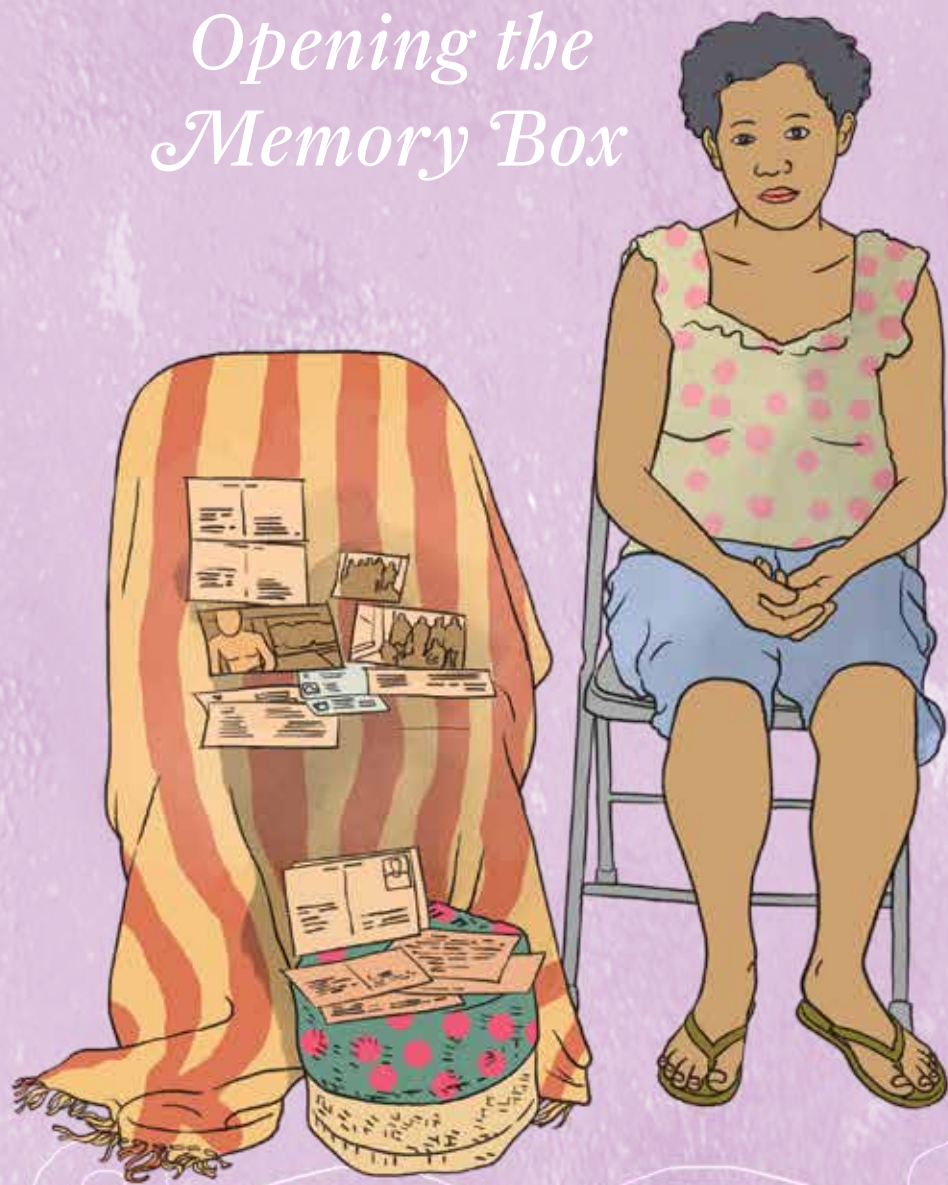
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Particular attention is given to the UN system. All UN agencies should realize the rights of women and the principles of this document. This includes cooperation, especially at regional and international levels, through educational efforts such as seminars; ensure that exchanges within human rights treaty bodies address violence against women; issuing reports, particularly about social problems and the world situation, that include analyses of violence; and promoting development of guidelines and manuals about violence against women.





*Module 9*  
*Opening the*  
*Memory Box*



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## *Opening the Memory Box*

### **BASIC PRINCIPLE**

Victims have a right to truth, justice, reparations, and guarantees not to experience these violations again.

### **OBJECTIVE**

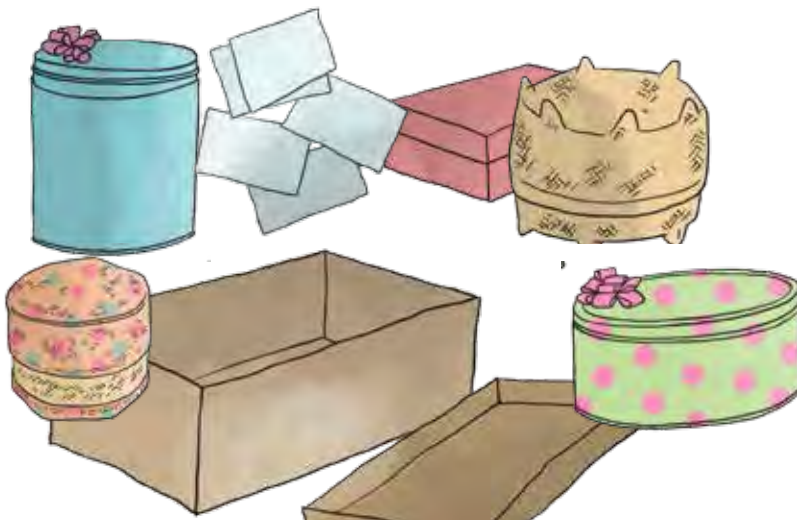
Documenting experiences of impunity as well as women's resilience by sharing personal archives.

### **TIME**

4 hours

### **MATERIALS**

Participants' filled memory boxes, including their postcards.





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## Steps

### 1. OPEN BOXES AND SHARE:

Allow plenty of time for each participant to tell others about the contents of her memory box that she has filled with objects that have both sad and happy memories. Ask participants to read or talk about their postcards, photos, and other objects, one by one.

### 2. KEY THEMES:

Again ask participants to note similarities in their stories. Note the key themes.

### 3. CLOSING:

Following discussion, ask participants to join hands in a circle. Create a small visual focus in the center of the circle with one or more lit candles and a plant or two. Bring closure to the session by singing a song or praying together. You can also repeat the simple ritual from Module 1, Activity

2: as participants stretch their joined hands upward (we look to the sky to remember our inspiration), bend over together as a group, stretching joined hands to the floor (we look to the earth to remember the source of our strength), stand up and look to the left and right (we look to our friends to remember the healing that comes from joining hands and supporting each other).

### 4. DOCUMENTATION:

Ask permission to take a picture of each participant beside her memory box, with the contents arranged carefully outside the box.

## Notes to Facilitator

- It is not unusual for this activity to trigger painful and traumatic





memories for some of the participants. Be ready to provide support or refer a participant to other services, if available and appropriate.

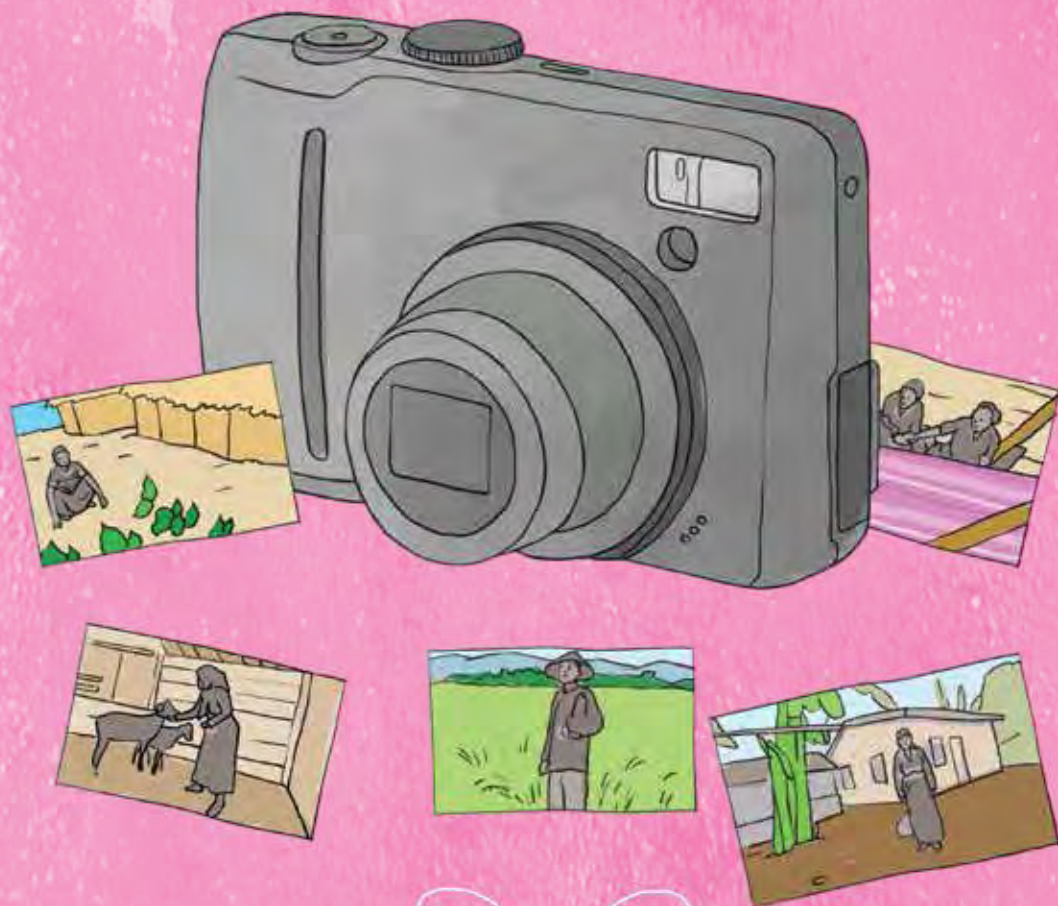
- If participants agree, the memory boxes and their contents can be attractively displayed as part of the exhibition for Session 16: Open Space.
- Remember, if the process of filling and opening the

memory boxes is combined into one workshop, the boxes will be distributed early in the workshop and filled over only a few days, mostly with items that the participants have brought with them. For a process that is conducted over several months, the boxes will be distributed early in the process and filled over a period of one-two months before participants are brought together for a joint session to open and share the contents of their boxes.

# *Module 10*

*(home visit option)*

## *Photos Tell Stories —Stories with Photos*



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## *Photos Tell Stories* —*Stories with Photos*

### **BASIC PRINCIPLE**

Victims have a right to share their truths.

### **OBJECTIVE**

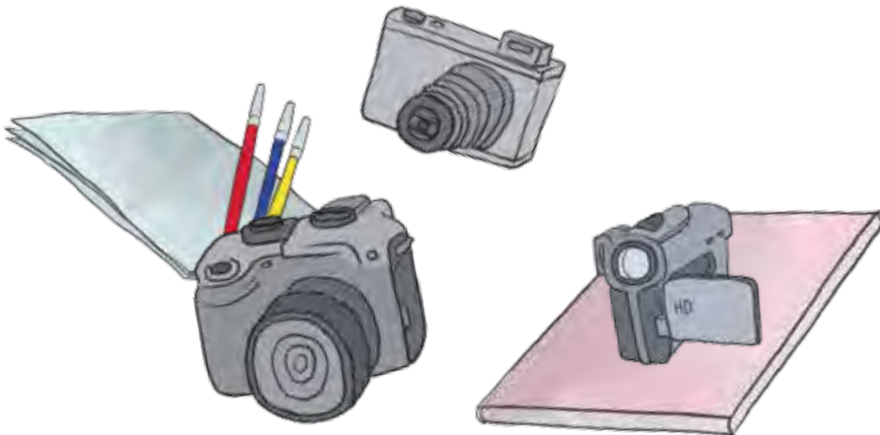
To build personal archives that can be useful for memorialization and advocacy of victims' rights.

### **TIME**

2 hours per home visited

### **MATERIALS**

Facilitator Question Sheet  
Digital camera  
Audio recorder or video recorder





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## Steps

### 1. SCHEDULE THE VISIT:

Be sure to arrange a time for your home visit that is convenient for the participant. Do not pressure any participants who are reluctant to have you visit.

### 2. EXPLAIN THE PURPOSE:

Upon arrival, thank the participant and members of her family for having you in their home. Explain that you will be taking pictures to explore and

complete the participant's story of both the past and present that she has already begun to share via other activities.

### 3. TAKE PHOTOS:

Move around the participant's home and property as she responds to your questions (refer to the facilitator sheet). Take several photos of each location or object to ensure you will have a range to choose from.

### 4. STORYTELLING

As you go along, invite the participant to sit with you and look at the photos you take. Invite her to tell you the stories about the photos. Be sure to record her responses. If time permits, show all the digital photos you have taken to the woman you have visited and invite her to make a first cut by indicating which photos she does not want to share with a larger audience.

### 5. CLOSING:

Be sure to thank the woman and her family for having you. Also, mention that the woman will receive a photo album of a selection of the photos that you took at her house.



## Notes to Facilitator

- This is an optional module designed specifically for when the facilitator or other research team members make home visits to women victims/survivors. Alternately, some women participants may want to take their own photos once they have had some training in photography, have access to a digital camera and have a clear understanding

of the purpose of the photos as well as of basic ethical principles related to documentation (e.g., do not take photos or footage that re-enact experiences of sexual violence).

- If a woman takes her own photos (rather than the facilitator, e.g.) she may not explain them in the same way she would were she explaining them to someone else who took the photos. To encourage participation and also capture the stories behind the photos, you may choose for both you and the participant to take several pictures of each location and object, and then later choose which are the best.
- The effectiveness of this module depends on the quality of the visual images. Please ensure that, as far as possible, those with adequate training use good equipment. For example, many hand phones have a photo or video function, but the quality may not be very good. Of course some

images will be better than none. In short, try to obtain the best quality digital photographs and/or video footage possible.

- In keeping with the ethical principle regarding mutual benefit, be sure the research budget allows funds for reproduction of a selection of photos (hard copy) from this activity to share with each woman who participates.





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## *Facilitator Sheet: Questions for Photos Tell Stories—Stories with Photos*

1. Is there any place or are there any objects that can describe or symbolize your saddest memory?
2. While looking at saddest memory photos: Please tell me about this sad memory.
3. Is there any place or are there any objects that can describe or symbolize your happiest memory?
4. While looking at happiest memory photos: Please tell me about this happy memory.
5. What are sources of strength that have helped you to survive and to move forward? When you have felt like you were in a dark place—very lonely and depressed—what helped you to rise out of this situation? May I take a picture of something that describes or symbolizes the source of your strength?
6. While looking at source(s) of strength photos: Please tell me about how this photo describes your source of strength. How do these photos show how you have been able to address the violations you have experienced?
7. What do you do to make a living? (Alt: What is the source of your livelihood?) May I take a picture of your livestock / your farm / your work, all the things that provide a living for you and your family?
8. While looking at the livelihood photos: Please tell me about your livelihood. Do these things give you enough to live on well?
9. Is there any other location or object(s) you would like me to photograph?
10. While looking at any final, additional photos: Why is this important to you?



# *Module 11*



*Bringing It All Together:  
Creating An Exhibit*

## *Bringing It All Together: Creating An Exhibit*

### **BASIC PRINCIPLE**

Women's right to share their truths.

### **OBJECTIVE**

Participants model one way to combat impunity.

### **TIME**

2 to 3 hours

### **MATERIALS**

Location for the exhibit  
Photos of the workshop process  
Products from the various activities  
Plenty of paper, glue, tape  
(as backdrop for posting photographs)  
5 x 7 cards at least two different colors  
(to process findings  
and related actions)  
Nails and hammer,  
String as needed to hang materials  
Mats or other pieces of cloth for  
placement of exhibit materials  
Several tables (various sizes) for  
placement of exhibit materials  
If evening hours are anticipated for  
the public exhibit, prepare and test  
additional lights to provide spots on  
particular parts of the displays



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## Steps

### 1. COLLECT MATERIALS:

Have all the photos of the process and the results of the activities (stone & flower diagram, timelines, body maps, memory boxes, etc.) spread out around the room that will be used as the exhibition space.

### 2. DISCUSSION OF DISPLAYS:

Divide participants into small groups and ask each group to be responsible for creating two to three displays based on the workshop modules:

- healing (breathing and relaxation exercises)
- stone & flower
- timeline
- memory boxes, including postcards
- community mapping
- livelihoods portrait
- body mapping
- photos tell stories—stories with photos (if included in the process

As a group, decide the placement of displays around the room/yard/ courtyard. Discuss ways to use space in both horizontal and vertical planes, paying attention to how much space is available for each display.

### 3. DO A TRIAL DISPLAY:

Consider developing one display together as a group to provide participants with ideas and tips about creating an interesting display, including good ways to display photographs (such as layout on a piece of paper, hanging separate portraits on the wall, use clothespins to clip photos on a string strung between posts or nails, etc.). Each display will comprise mostly photos taken of that activity, but should be supplemented by one or two examples of the actual materials (diagrams, timelines, maps, memory boxes, etc.) created during the activities.







#### 4. CREATE THE DISPLAYS:

Tell participants they have only about 30-40 minutes to create each display. Remind them of the time so they can complete all displays within about one and a half hours. Be available to respond to requests for input and suggestions.

#### 5. IDENTIFY KEY FINDINGS:

Once the displays are finished, move from one display to the next as a group. For each display/activity, ask the participants to identify two to three key findings that help to summarize their experiences and insights related to that activity. You can focus on similarities and differences that emerged during the activities or focus more on how the violence and violations experienced in the past relate to their current situations and needs. As facilitator, be sure to help the women articulate their insights in terms of fulfillment and protection of their rights.

#### 6. NOTE AND ILLUSTRATE KEY FINDINGS:

Write down the key findings for each activity (now displays) with a few words that you write on a colored card (e.g., blue). Participants can

later use these cards in their role as display interpreters during the public exhibition. Reinforce key words with a simple drawing that can help to summarize the findings visually. Some examples include:

- a boat on a rough sea
- steps or a ladder
- a woman bent under a burden

Invite discussion about visual images that represent the essence of the findings and what they mean. Participation of the women in the choice of images can help to ensure that the symbols are contextually appropriate and meaningful.

#### 7. NOTE CORRESPONDING ACTIONS:

At the same time key findings are noted on cards, invite participants to also identify needed actions for either themselves or their communities. These actions can also be noted on cards of a different color (e.g., yellow). Keep these cards for use in Module 12: Developing an Action Plan.

#### 8. CLOSING:

Conclude this activity with a dance or stretching sequence.



## Notes to Facilitator

- Some of the topics/activities can be combined into one display if space and/or time are limited.
- Think of this activity as preparation for the public exhibit. You can invite family members or others who have been close to the process to come and give input prior to the public showing.
- If a local puppet or theater group is available, invite them to come view the exhibit, meet the participants, and hear their stories at this time. Time permitting you can add a session with this group to work with the participants to create a short drama (making and using puppets is one option) that can be incorporated as part of the public exhibit at the end of the workshop. Alternately, this group can prepare its own presentation to integrate into the public exhibit. See, for example, a session conducted by AJAR with survivors from Indonesia and Timor-Leste, at <https://www.youtube.com/watch?v=pXJHhFpWd5g>.
- If the public exhibit is scheduled for the near future, the displays can be left in place and enhanced based on input. Another option, if agreeable to all participants, is to schedule the public exhibit for another time in the future and/or at another venue that may draw a larger audience. With this option, be sure to remember the layout and lessons learned from this initial internal “dress rehearsal” of the exhibit. Making a photographic record is useful.



FROM STORIES TO ADVOCACY

# *Action Sessions*



# *Module 12*



## *Developing An Action Plan*

## *Developing An Action Plan*

### **BASIC PRINCIPLE**

Women victims have rights to justice and reparation for conflict-related violence they experienced.

### **OBJECTIVE**

To initiate a preliminary response to victims' rights to justice and reparation.

### **TIME**

2-3 hours

### **MATERIALS**

Study sheets used in previous modules  
(reviewed by facilitator)

Yellow action cards created during Module 11:  
Creating an Exhibit

Large piece of paper with empty Planning Matrix A  
drawn on it (see Facilitator's Sheet)

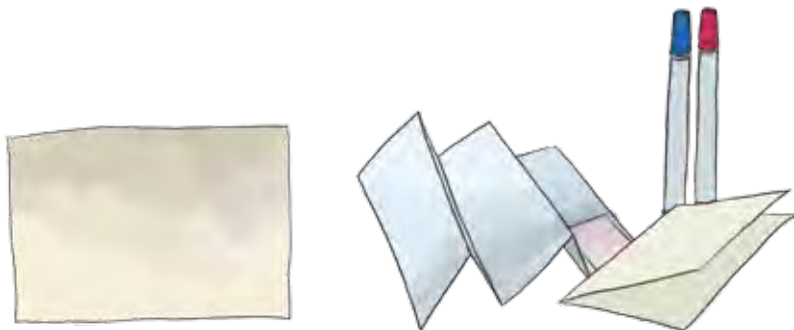
Large piece of paper with empty Planning Matrix B  
drawn on it (see Facilitator's Sheet)

Blank paper

Large markers

Card or post-it notes

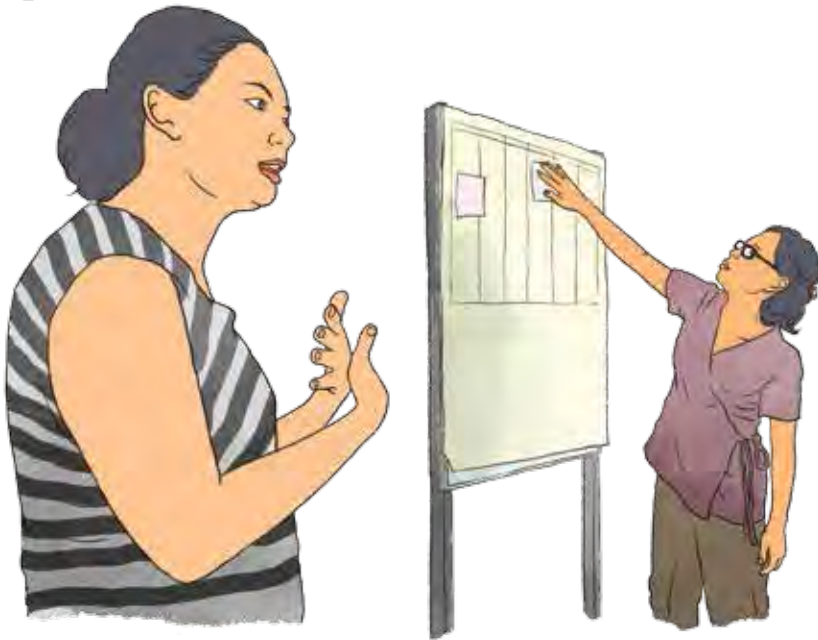
Tape or blu-tac





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## Steps



### 1. CREATE CLEAR ADVOCACY GOALS:

Review the (yellow) action cards created during preparation of the exhibit in Module 11. Identify a clear advocacy message or goal for each action, grouping actions with a similar advocacy goal together. Write each advocacy goal on a piece of paper. Match the action card or cards with the corresponding advocacy goal, taping the cards to the matching sheets.

### 2. PRIORITIZE GOALS:

Invite the participants to separate the advocacy goals into short-term and long-term goals. (If there are many goals, add a third category: mid-term goals). After the goals have been divided into these categories, ask participants to decide which

advocacy goals are most important in each of the categories. Number the sheets with advocacy goals from most important or urgent (#1) to least important advocacy goals (highest number). If participants have trouble with this step, suggest they decide which of two goals can most likely be achieved and prioritize that one over the other.

### 3. CREATE ACTION PLANS:

Use Planning Matrix A and either rewrite or tape the advocacy messages/goals in the far left column, one goal for each row. Place the top priority for short-term advocacy goals first (1.) and continue. Repeat for the long-term goals. Once the advocacy messages/goals have been placed in order on the matrix, fill in the matrix one goal at a time. Move from the

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left column to the column at the far right, filling in as much information as possible. After the first short-term goal is finished, proceed in order down the list. Facilitator Sheet: Planning Matrix A provides an example.

#### 4. ADDRESS LOGISTICS

Use Planning Matrix B, a simple “division of tasks” sheet, to assign responsibility for logistic issues related to each action plan completed in Planning Matrix A. Filling in planning Matrix B helps participants to think through the logistics needed to implement each plan, making clear who will do what and when. Facilitator Sheet: Planning Matrix B provides an example.

#### 5. CLOSING:

Close this session with the group stretch used at the beginning of the workshop and, perhaps, several times throughout the workshop. Invite participants to regroup in a circle, hold hands, and stretch them up together to the ceiling (we look to the sky to remember our inspiration), bend over together as a group, stretching joined hands to the floor (we look to the earth to remember the source of our strength), stand up and look to the left and right (we look to our friends to remember the healing that comes from joining hands and supporting each other).

#### ***A Note about Planning Matrix A & B***

Using Planning Matrix A & B helps participants to think systematically about the various dimensions of an action plan. Some advocacy goals may not require attention to all dimensions, but use of these tools will help to ensure that all aspects of an action plan and the logistics to implement it have been adequately considered.

### *Notes to Facilitator*

If participants come from different communities or have very different advocacy agendas, invite them to use the goals of one or two participants to have practice in the systematic development of an action plan. It is more important that participants think carefully and critically about each advocacy goal and plan than that they rush through a plan just in order to complete the matrix. Filling in the matrix for just two or three goals is already a valuable accomplishment. Do not pressure participants to complete the entire matrix at this time if they have multiple advocacy messages/goals.



## PLANNING MATRIX A: PARTS OF AN ACTION PLAN

Clear Advocacy Message/Goal of What is Expected	Who the Message Is For	Relevant HR Instruments	Stakeholders		Information/ Research Needed	Resources Needed (financial, transport, etc.)	Role of Media
			+ (supporters)	— (spoilers)			
<b>SHORT-TERM ADVOCACY GOALS</b>							
1. Get health insurance for women victims on Bliss Island	national and provincial health department	- ICESCR - CEDAW Gen. Rec. 30	- religious leader A - NGO B - reporter C with The Daily Sun	- head of Health Division in capital city - vice-governor (suspected war criminal who opposes govt. truth commission)	- number of women survivors on Bliss Island in need of health insurance - prerequisites for registration - steps for registration - fees for registration - loopholes in the process where corruption occurs	- victims X, Y, Z need help filling in forms - victims E, F, G need transportation to offices - total of \$ XXXX required for registration	- invite reporter C from The Daily Sun to interview women victims S & T - prepare press release for radio P
2.							
3.							
<b>LONG-TERM ADVOCACY GOALS</b>							
1.							
2.							
3.							

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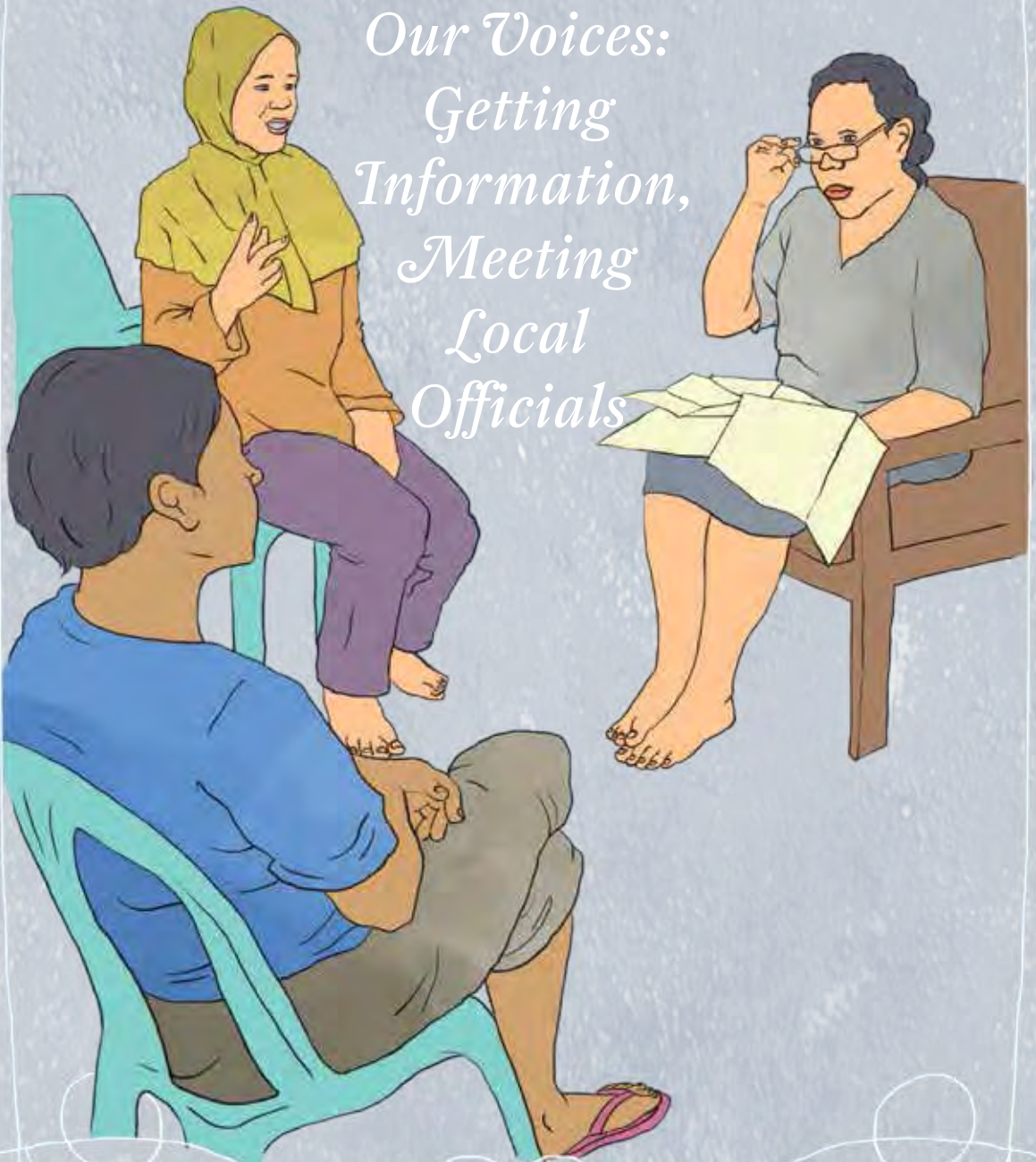
## PLANNING MATRIX B: DIVISION of TASKS

### Advocacy Message/Goal 1: Get health insurance for women victims on Bliss Island

WHAT?	WHO?	WHEN/ WHERE?	NOTES
Go to the district health dept to get information about steps and costs of registering with the government's health insurance scheme	LG	First week of June	
Share information with those interested	LG	Second week of June	
Inform reporter C of The Daily Sun newspaper of this plan and invite her to do a series of articles, going along with the women as they collect information and lobby different groups			
Lobby the local women's empowerment ngo to provide payment of initial health premiums	BN, TL, SS	June	
Arrange for transport to take women to register for their health insurance	DR	July	See if the local farmers' coop will provide free transportation

# *Module 13*

## *Strengthening Our Voices: Getting Information, Meeting Local Officials*



*Strengthening Our Voices:  
Getting Information,  
Meeting Local Officials*

**BASIC PRINCIPLE**

Women victims have a right to justice and reparation.

**OBJECTIVE**

Participants gain self-confidence and advocacy experience.

**TIME**

2 hours

**MATERIALS**

Chairs, table, other items to simulate the office  
of a government official

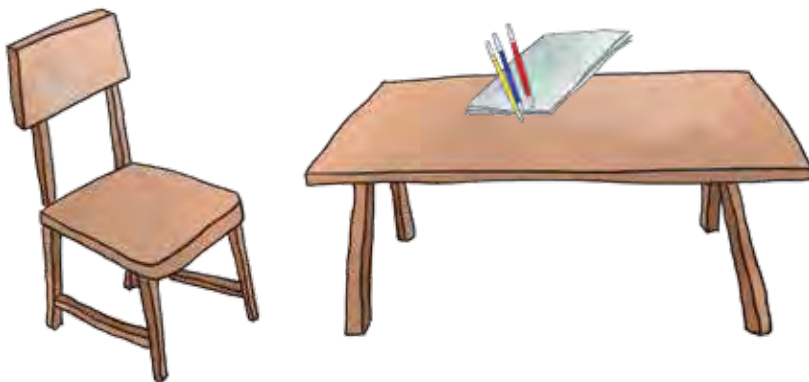
Newsprint

Large markers

Some examples of a good media release and/or an example of  
local media used on behalf of a citizens' action, either a newspaper  
article or some video footage

**OPTIONAL:**

invite an experienced, sympathetic journalist who has covered  
citizens' actions or a human rights activist to help facilitate this  
session. Ideally this person can provide input on ways to approach  
an official as well as ways to gain support/get good coverage from  
the media to further participants' advocacy agenda.





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## Steps

### 1. INFORMATION NEEDED:

Look at the “Information/Research Needed” column in Planning Matrix A. Invite participants to review all types of information that will help with the planned action. Ask: “What do you need to know and how can you get that information?” Consider things like the schedules of key stakeholders targeted for lobbying, budgets related to the chosen advocacy goal, a legislator’s voting record on various issues, including information that may be available on-line. Discuss ways to obtain information that may be difficult to access by those with limited literacy skills. Are there any allies/ stakeholders who can help?

### 2. MORE DETAILS RE. INFORMATION NEEDED:

Refine and expand “Information/Research Needed” aspect of the action plan based on this more in-depth discussion.

### 3. CHOOSE AN OFFICIAL TO LOBBY:

Look at the stakeholders listed under both the + and --- columns. Have participants choose a government official who they feel could play an important role in achieving their advocacy goal. Ask them to begin with someone who is likely to be a supporter of their advocacy action.

### 4. EXPLAIN THE ROLE PLAY:

Tell participants that they will participate in a role play that simulates a formal visit to the official whom they have chosen. Divide the participants into two groups. The first group will develop the role of the victims/ survivors who will visit the official to further their cause; the second group will develop the role of the official

(and his/her colleagues) who will be approached. Ideally the role play will be developed concerning an actual government official participants will visit when they implement their action plan.

### 5. DEVELOP THE ROLE PLAY:

Ask the participants to develop roles for a 15-20 minute role play. Have each group decide who will play the specific roles and what they will say. Move between the two groups to provide input into their discussions,



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providing tips to help make the role play as realistic as possible. Remind the victims/survivors that they need to be as clear as possible about their expectations and what they need from the official they visit. Tell them they may also want to invite others to join them when making their visit to the official. Prompt the official to provide a positive response while also asking questions to those who lobby her/him so that it is clear what they want from her/him.

## **6. CONDUCT THE ROLE PLAY:**

Have participants conduct the role play while you, as facilitator, take notes on weak and strong points. Following the role play, have all participants discuss what they thought about it: What went well and what did not? At what points did the victims'/survivors' group feel prepared and unprepared? Had they remembered to include a media component as part of the role play? What did they learn about visiting an official?



## **7. FEEDBACK:**

You can provide additional input at this time about what can make for a successful meeting with an official: initial approach (what is needed if the official does not know you or any of your friends?), points to remember such as body language (e.g., is eye contact a culturally

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appropriate plus or not? behave confidently, but not arrogantly), clarity of message, sensitivity to an official's busy schedule, getting an official's commitment on some point, etc.

### **8. SECOND ROLE PLAY:**

Repeat the process for a second role play, being sure to involve participants who may have had a minor role in the first role play. With the second role play, have participants choose an official who will probably NOT support their issue. What arguments might persuade such an official to support the cause of the victims/survivors? Again, urge the participants to be as specific as possible regarding what they want from the official they visit.

### **9. FEEDBACK:**

Debrief following the role play. Ask participants what they learned about visiting an official that will be useful when they actually visit one.

### **10. PRESS RELEASE:**

Explain what a press release is and how it can work, providing an example. Be sure to discuss the positive and negative aspects of involving the media and ways to do that well by sharing a couple of examples. If a journalist is available, you can ask her or him to give input on using the media. Time permitting, invite participants to help design an actual press release related to the advocacy message they chose for their role play. Participants provide verbal input on major points and a recorder jots them down on a large sheet of paper or whiteboard.

## *Notes to Facilitator*

Remind participants that success is important in advocacy work. Try to discover small actions or advocacy agendas (perhaps parts of a larger goal) that can likely be achieved early in the process. This will boost self-confidence and provide the women with the enthusiasm needed to tackle tougher issues.

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THE LEARNING  
CIRCLE EXPANDS:

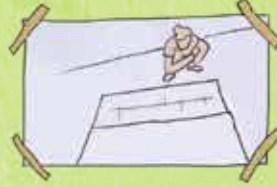
# *Closing Sessions*





# Module 14

## Open Space: Public Exhibit (Plus!)





## *Open Space: Public Exhibit (Plus!)*

### **BASIC PRINCIPLE**

The general public has a right to the truth.

### **OBJECTIVE**

Public recognition of women's experiences of past conflict and development of public archives that contribute to memorialization and victims' advocacy of their rights.

### **TIME**

3-4 hours: To be determined by sponsoring organization together with the participants, possibly at the end of the workshop process.

### **VENUE**

To be determined by sponsoring organization together with the participants, but ideally at the same location as the workshop.

### **MATERIALS**

Exhibit created in Module 11 can be improved/ polished (based on input from close friends) and either left in place or transferred to another location, depending on choice of venue.



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## Steps



### PREPARATION

#### 1. EXPLAIN THE PUBLIC EXHIBIT:

Explain to participants that this is a small-scale exhibit without large-scale publication of the event. Participants are asked to invite close friends and family members they want to share their experiences with through an exhibit.

#### 2. DISCUSS THE PUBLIC EXHIBIT:

Ask participants to discuss ways that the exhibit might advance aspects of the advocacy plan. This may lead to an invitation list of local political, government, and religious/social leaders along with media representatives. Be sure that participants think through the message they want to convey via the exhibit.

#### 3. REVIEW THE TRIAL EXHIBIT:

Review the trial exhibit created in Module 11 and discuss any changes or improvements that they want to make. Also, ask participants to choose which displays they will take responsibility for during the duration of the exhibit and to rehearse the important information that should be shared. They should be prepared to explain the activity and findings featured in the displays, and answer questions of visitors. An option is to develop a rotation schedule where the participants move from one display to another every hour or so.

#### 4. REHEARSE ANY PLANNED PERFORMANCES:

Invite participants to prepare poetry readings, a short drama, songs or dance to perform periodically during the time of the exhibit. If

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the participants opt for this, then preparations for some kind of stage and sound system will require additional preparation.

## **EXHIBITION EVENT**

### **5. RECEPTION TABLE:**

Have a reception table with a guest book. A record of those who attend this event can be useful in terms of further advocacy on behalf of victims'/survivors' rights.

### **6. SPACE FOR VISITOR COMMENTS/SUGGESTIONS:**

Either as part of the text book or a separate wall poster, invite participants to write their comments of the exhibit, including any suggestions for improvement/changes.

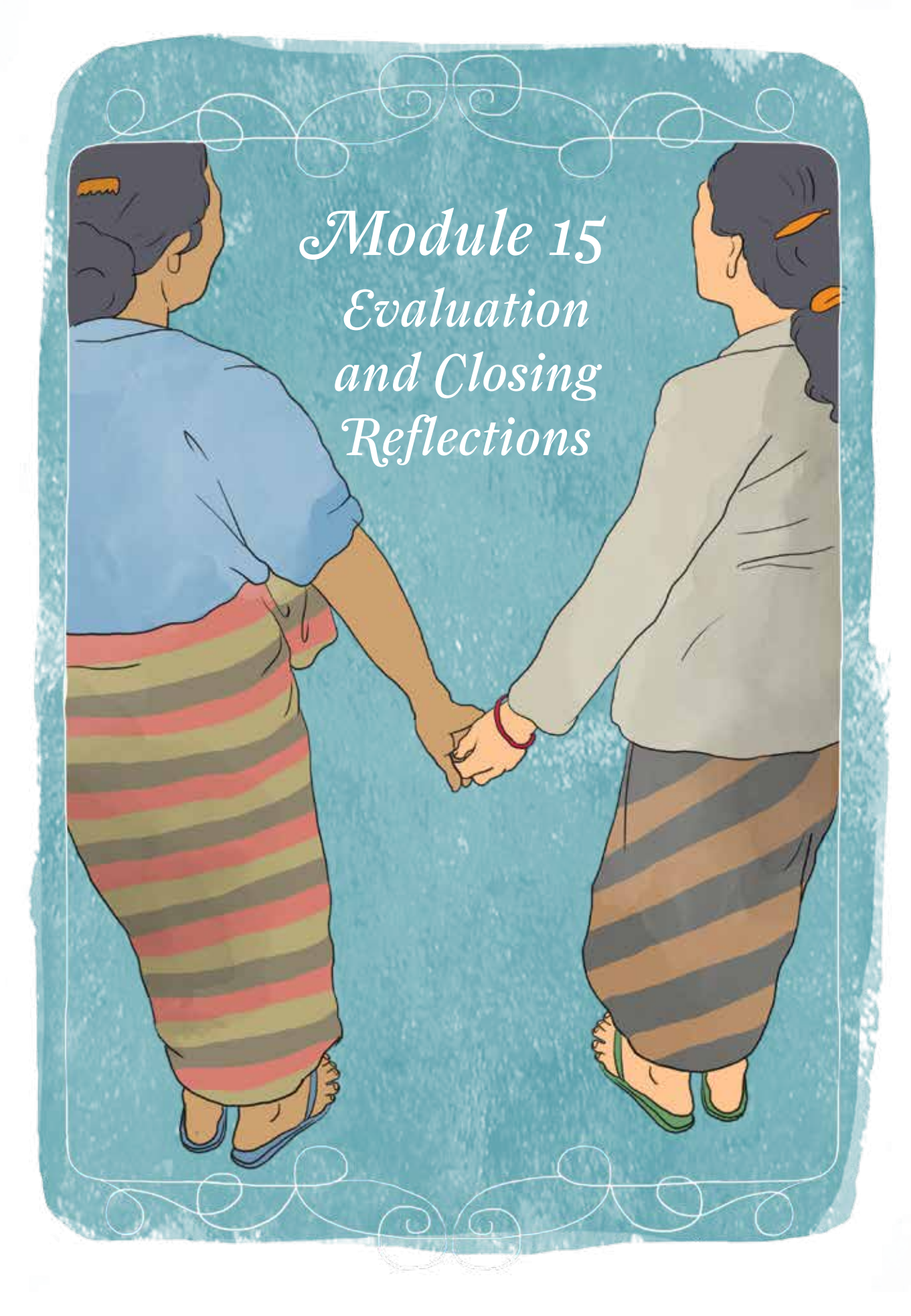
### **7. PHOTOGRAPHER AND "SPOT CHECKER":**

Have someone available to move among the exhibits to be sure the women "hosting" them are comfortable and have what they need. Also have a photographer available to take photographs of the event.

## **IMMEDIATE POST-EXHIBIT**

### **8. EVALUATION:**

If participants are available and have energy immediately following the exhibit, conduct an informal evaluation of the exhibit. What did they think went well? What could be improved? Do they want to try it again at another time for a different or broader audience?

An illustration of two women from behind, holding hands. The woman on the left has dark hair in a bun with an orange clip, wearing a light blue short-sleeved top and a long skirt with horizontal stripes in red, orange, and green. She is wearing blue flip-flops. The woman on the right has dark hair in a bun with an orange clip, wearing a light grey long-sleeved top and a long skirt with horizontal stripes in brown and grey. She is wearing green flip-flops and has a red bangle on her left wrist. The background is a textured teal color with white decorative swirls at the top and bottom.

*Module 15*  
*Evaluation*  
*and Closing*  
*Reflections*

## *Activity*

# 1

### *Evaluation*

#### **BASIC PRINCIPLE**

Evaluation is an important component of adult non-formal education.

#### **OBJECTIVE**

To help facilitators to improve activities and facilitation in future workshops.

#### **TIME**

30 minutes-1 hour

#### **MATERIALS**

Newsprint  
Colored cards cut in the shape of a  
handphone (HP)  
Large and small colored markers  
Tape  
A container full of flower petals or  
green leaves and  
a container full of stones  
A half-sheet of newsprint with the  
name of each module and activity  
conducted during the workshop along  
with a picture to represent it.

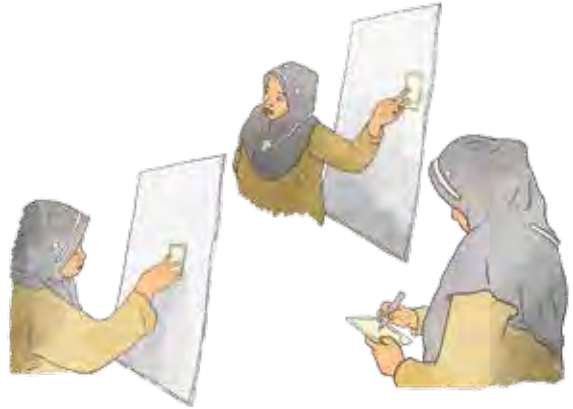




## Steps

### 1. HANDPHONE EVALUATION:

Hand out the HP cards and tell participants they are sending an SMS about the workshop—in either words or pictures—to a friend or family member. The SMS is to describe three things new that the participant learned from the workshop. Participants tape their SMS messages on a piece of newsprint. The facilitator reads the written messages; participants who did drawings explain their drawings.<sup>6</sup>



### 2. STONE-FLOWER EVALUATION:

Spread out the prepared sheets that represent each session of the workshop in a large circle around the room. Be sure it is clear what session each sheet represents. Ask participants to get flowers and stones from the respective containers and evaluate each session with a flower (positive) or a stone (negative). They may have something both positive and negative to say about an activity, in which case they can place both a flower and a stone on it.



### 3. RANK ACTIVITIES:

Once this has been done, you may choose to then rank the sessions from most positive to most negative.

### 4. DISCUSSION:

Discuss the participants' evaluations, noting what were the most useful activities and why.

### 5. EVALUATION OF FACILITIES, ETC.:

Evaluation of logistic aspects of the workshop: accommodations, meals, etc., can be conducted verbally.

### 6. INVITE RECOMMENDATIONS:

You can conclude the evaluation by asking participants to give input on recommendations they would make if a similar workshop is conducted with others in a different community.

<sup>6</sup> We thank the staff of Sanggar Suara Perempuan (SSP), [Space for Women's Voices] in SoE, South Central Timor, Indonesia, for this evaluation idea.

## Activity

# 2

### *Closing Reflections*

#### **BASIC PRINCIPLE**

Clear closure of a process fulfills mental and psychological expectations.

#### **OBJECTIVE**

Victims complete the workshop process with a sense of satisfaction and drive to continue the process to unlearn impunity.

#### **TIME**

1 hour

#### **MATERIALS**

colored cards with a string tied to each  
large and small colored markers  
tape

large tub/basin with water, large tub/basin without water  
water pitcher or dipper  
a couple of hand towels

a large candle and medium-sized candles (enough for all:  
participants, facilitator, workshop photographer/recorder)  
matches

**OPTIONAL:** an audio recorder or laptop with recorded music



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## Steps

### 1. PREPARATION:

Allow a bit of time between the evaluation and this activity to prepare the space. If using recorded music, have it ready to go. Place mats on the floor in a circle. Place colored cards (with strings), markers, and unlit candles in the middle of the circle.

### 2. BEGIN WITH SOFT MUSIC:

When the room is ready, invite participants to sit in a circle on the mats. Begin the session with recorded music or a song that everyone knows. Softer contemplative music rather than rousing, energetic music is recommended.

### 3. DEEP BREATHING:

Rehearse the deep breathing exercise from Module 1, Activity 2: inhale (4 counts), hold it (7 counts), and exhale it (8 counts). This time, invite participants to imagine some injustice or pain that they still carry in their lives. As they inhale, they are taking in fresh air they get from various sources of strength—friends, religious faith, working with others to realize their rights, etc. As they exhale, invite them to imagine that they are expelling the hurt from their bodies so that it is not bottled up inside.

### 4. WATER RITUAL (OPTIONAL):

Continue the background music or invite participants to create music with soft singing or humming. If this activity is not conducted close to moving water, invite each participant



to come forward where the water and empty basin are, take a deep breath, and extend their hands. Dip up some water with the dipper and as they let out their breath, pour water over their hands. They should feel free to splash some on their face if they want. Have the hand towel available for each participant to dry her hands and face. Be sure to include yourself at the end, asking a participant to pour the water for you.

### 5. EMPOWERMENT DRAWINGS:

Once this “cooling” activity has been conducted, invite participants to think about the sources of strength and hope that keep them going. Invite them to take a colored card and draw one picture on each side of it. On one side of the card ask them to draw a picture that shows a source of strength that comes from outside of themselves; on the other side of the card ask them to draw a picture that shows the strength that comes from inside of themselves (e.g., caring for their children, cooking, planting a garden, helping someone else who is hurting, etc.). Ask participants to

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choose some object in or outdoors that can represent a source of power for them. Go around the circle and invite each participant to explain their card and the object they selected. Each concludes her explanation by going to the chosen object (rock, tree, column, chair, etc.) and hanging/tying/or taping her “empowerment drawing” to that object.

#### **6. PARTICIPANTS AFFIRM EACH OTHER (OPTIONAL):**

Ask participants to help each other securely tape a blank sheet of paper on their backs. Participants then go around to each other and write or draw something

positive about each other on the sheet of paper; what have they observed about the other participants that says something about the power within them? When everyone is finished. Have participants sit in a circle and remove the sheets. Go around the room, inviting each participant to share what positive things were written or drawn about her.



#### **7. SHARE HOPES:**

Conclude the session by lighting a large candle in the middle of the circle, explaining that we get re-energized and renew our hope when we come together with others. When we share our ideas and strengths with each other, we can create a larger light than



if we try to make changes on our own. As we return to our separate lives, we carry a piece of each other with us. Have participants each light their candle from the middle candle and allow time for them to each share a hope they have for the future.

### **8. CLOSING MOVEMENT (OPTIONAL):**

Participants stand up, still in a circle. Everyone lifts up their hands towards the sky (for inspiration), bends over towards the ground (to remember sources of strength), and looks to the person on their left and then on their right (as a reminder that healing can come through sharing and support).

### *Notes to Facilitator*

- Consider conducting this activity outdoors at a location with running or moving water such as a stream, lake, or ocean beach if such a location is easily accessible and weather permits.
- Time available and perhaps cultural factors will determine how many of the optional steps you can include. Also, feel free to create activities of your own that carry a sense of ritual.



# *Appendices*

## Appendix A

### PARTICIPATORY RESEARCH PARTICIPANTS

One hundred forty women from three countries participated in AJAR's learning circles. They helped to enhance and hone the modules in this manual.

INDONESIA: 60				
ACEH	YOGYAKARTA	KUPANG	PULAU BURU	PAPUA
<ul style="list-style-type: none"> <li>• Ainun Mardiah</li> <li>• Darni</li> <li>• Jauhari</li> <li>• Lisa Fitriana</li> <li>• Maimunah</li> <li>• Mariani</li> <li>• Muharramah</li> <li>• Rukiah Ahmad</li> <li>• Saidah</li> <li>• Saudah</li> <li>• Saranah</li> </ul>	<ul style="list-style-type: none"> <li>• Christina Sumarmiyati</li> <li>• Endang Lestari</li> <li>• Hartiti</li> <li>• Kadmiyati</li> <li>• Oni Ponirah</li> <li>• Sri Lestari</li> <li>• Sri Wahyuni</li> <li>• Sujilah</li> <li>• Sujirah</li> <li>• Sumilah</li> <li>• Tri Endang Batari</li> </ul>	<ul style="list-style-type: none"> <li>• Anthoneta Dami</li> <li>• Dato-Kitu Mira</li> <li>• Ferdelina</li> <li>• Bessy Sinlae</li> <li>• Frankina Hotan Boboy</li> <li>• Henny Leba-Dethan</li> <li>• Migelina A. Marcus</li> <li>• Sarlotha Dami Dato-Kopi Ledo</li> <li>• Susana Therfena Buli Taka</li> <li>• Yohana Hermanus-Delu</li> <li>• Angelina Soares</li> <li>• Amelia Soares</li> <li>• Domingas Soares</li> <li>• Ediana Maria Soares</li> <li>• Juleta da Costa Belo</li> <li>• Julmira Soares</li> <li>• Mariana Soares</li> <li>• Marcelina Monteiro Guteris</li> <li>• Rosa Soares Lopez</li> <li>• Olandina da Silva-Ximenes</li> <li>• Teresa Freitas</li> </ul>	<ul style="list-style-type: none"> <li>• Juariah</li> <li>• Lasinem</li> <li>• Mada</li> <li>• Ngabinem</li> <li>• Rodiah</li> <li>• Sri</li> <li>• Suhartini</li> <li>• Subiayanti</li> <li>• Sudarsini</li> </ul>	<ul style="list-style-type: none"> <li>• Estefina Wonar</li> <li>• Hana Bano</li> <li>• Irene Sroyer</li> <li>• Naomi Masa</li> <li>• Mariones Yarona</li> <li>• Martha Adadikam</li> <li>• Marthina Workarar</li> <li>• Martince Anes</li> <li>• Sara Awendu</li> <li>• Welmina Rumbrawer-Karma</li> <li>• TR</li> </ul>
	<p><b>BEKASI</b></p> <ul style="list-style-type: none"> <li>• Lina</li> </ul>			

## TIMOR-LESTE: 51

AINARO DISTRICT	BOBONARO DISTRICT	BAUCAU DISTRICT	DILI DISTRICT
<ul style="list-style-type: none"> <li>• Agripina Soares</li> <li>• Alda Baptista</li> <li>• Ana Paula Maria Pereira Soares</li> <li>• Celestina de Lima</li> <li>• Domingas Araújo Guterres</li> <li>• Felismina de Araújo</li> <li>• Jacinta de Araújo</li> <li>• Julieta da Conceição da Costa</li> <li>• Lina Magno</li> <li>• Lucia Bianco</li> <li>• Margarida Pereira</li> <li>• Maria de Fatima Fernandes</li> <li>• Maria Martins</li> <li>• Martinha da Conceição Araújo</li> <li>• Prisca da Conceição</li> <li>• Rita Barros</li> </ul>	<ul style="list-style-type: none"> <li>• Agripina dos Santos</li> <li>• Anaberta dos Santos</li> <li>• Ana Paula Soares Ximenes</li> <li>• Bendita Buicau</li> <li>• Celestina dos Santos Amaral</li> <li>• Domingas Moniz</li> <li>• Iria Boedasi Moniz</li> <li>• Joana dos Santos Mota</li> <li>• Juvita Saldanha</li> <li>• Santana Rica Maia Moniz</li> <li>• Teresinha Soares Cardoso</li> <li>• Victoria da Silva</li> </ul>	<ul style="list-style-type: none"> <li>• Antonia das Neves</li> <li>• Filomena de Fátima</li> <li>• Herminia da Costa</li> <li>• Juliana Pereira</li> <li>• Julieta Correia Pereira</li> <li>• Maria da Gloria Lemos Ximenes</li> <li>• Maria de Fatima</li> <li>• Maria Luisa do Rego</li> <li>• Maria Palmira da Costa</li> <li>• Paulina da Costa</li> <li>• Sofia da Costa</li> </ul>	<ul style="list-style-type: none"> <li>• Amelia da Conceição</li> <li>• Augusta de Jesus Araújo</li> <li>• Augusta Soriano da Silva</li> <li>• Domingas de Araújo Mendonça</li> <li>• Felismina dos Santos da Conceição</li> <li>• Maria Imaculada</li> <li>• Josefa Adão da Silva</li> <li>• Lucília da S. Alves</li> <li>• Rosita Maia da Costa</li> <li>• Terezinha de Jesus</li> </ul>
		<b>VIQUEQUE DISTRICT</b>	
	<b>MALIANA DISTRICT</b>	<ul style="list-style-type: none"> <li>• Beatrix</li> </ul>	
	<ul style="list-style-type: none"> <li>• Angela</li> </ul>		

## BURMA/MYANMAR: 29<sup>7</sup>

KACHIN STATE	KAREN STATE	YANGON
<ul style="list-style-type: none"> <li>• Hkawng Shawng</li> <li>• Ma Bu</li> <li>• Ma Hka</li> <li>• Ma Htang</li> <li>• Ma Htu</li> <li>• Ma Kaw</li> <li>• Ma Lum</li> <li>• Ma Roi</li> <li>• Ma Ying</li> </ul>	<ul style="list-style-type: none"> <li>• Htay Htay</li> <li>• Htoo Htoo</li> <li>• Mu Dah</li> <li>• Nyar Bwe</li> <li>• Nyar Eh Khu</li> <li>• Nyar Hto Tue</li> <li>• Nyar Si</li> <li>• Paw Poe</li> <li>• Pee Pee</li> <li>• Tar Thue</li> </ul>	<ul style="list-style-type: none"> <li>• Cho Cho Aye</li> <li>• Hnin Hnin Hmwe</li> <li>• Khin Mi Mi Khaine</li> <li>• Mar Mar Oo</li> <li>• Ni Mo Hlaing</li> <li>• Ohmar</li> <li>• San San Maw</li> <li>• Thanda</li> <li>• Thet Thet Aung</li> <li>• Tin Tin Cho</li> </ul>

<sup>7</sup> Except Yangon, all names from Burma/Myanmar are pseudonyms.

39 RESEARCHERS		
INDONESIA: 19	TIMOR-LESTE: 10 <sup>8</sup>	BURMA/MYANMAR: 10 <sup>9</sup>
<ul style="list-style-type: none"> <li>• Galuh Wandita</li> <li>• Tati Krisnawaty</li> <li>• Atikah Nuraini [fasilitator]</li> <li>• Emily Harwell</li> <li>• Karen Campbell-Nelson</li> <li>• Sorang Saragih</li> <li>• Samsidar</li> <li>• Nurjamaliah</li> <li>• Radhiah</li> <li>• Christina Sumarmiyati<sup>10</sup></li> <li>• Pipit Ambarmirah</li> <li>• Moh. Noor Romadlon</li> <li>• Pdt. Paoina Bara Pa</li> <li>• Pdt. Adi Amtaran</li> <li>• Indah Radja</li> <li>• Baihajar Tualeka</li> <li>• Sudarsini<sup>11</sup></li> <li>• Zandra Mambrasar</li> <li>• Ani Sipa</li> </ul>	<ul style="list-style-type: none"> <li>• Manuela Leong Pereira</li> <li>• Celestina de Almeida</li> <li>• Natalia de Jesus</li> <li>• Maria Imaculada</li> <li>• Felismina dos Santos da Conceição</li> <li>• Margarida Pereira</li> <li>• Alda Baptista</li> <li>• Teresinha Soares Cardoso</li> <li>• Ana Paula Soares Ximenes</li> <li>• Maria de Fatima</li> </ul>	<ul style="list-style-type: none"> <li>• Nuela Labranche</li> <li>• Hkawng Seng Pan</li> <li>• Naw Khin Pyu Myint</li> <li>• Daw Thuzar Tin</li> <li>• Mai Ja</li> <li>• Angela</li> <li>• Ah Hkam</li> <li>• Naw Cynthia Win</li> <li>• Naw Hpaw Shee Wah</li> <li>• Naw Noe Lah</li> </ul>

<sup>8</sup> Except for Manuela, Celestina, and Natalia, all members of the Timor-Leste research team were also informants whose experiences were recorded.

<sup>9</sup> Some names listed here are pseudonyms.

<sup>10</sup> Christina played a double role: she was both a facilitator and also an informant.

<sup>11</sup> Sudarsini also played a double role like Christina.

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## *Appendix B*

### **TRAUMA SYMPTOMS**

Participants with the following symptoms may require special support and, if available, services from a trained counselor:

<ul style="list-style-type: none"><li>• uncontrolled or frequent crying</li><li>• extreme reactions to mildly stressful events</li><li>• insomnia, nightmares</li><li>• depression</li><li>• anxiety and fear</li><li>• uncontrollable anger</li><li>• headaches and stomachaches related to stress</li></ul>	<ul style="list-style-type: none"><li>• inability to forget traumatic scenes</li><li>• excessive preoccupation with one idea</li><li>• suicidal thoughts/plans</li><li>• extreme dependency and clinging</li><li>• excessive response when startled</li></ul>
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## Appendix C

### EXAMPLE OF DATA MANAGEMENT TEMPLATE

Individual data can be organized in three broad categories:

- important basic information about the survivor;
- information regarding violence and human rights violations experienced by the woman and family members;
- a picture of her current situation, including social-economic-cultural needs

Overall findings, key themes, or significant patterns related to violations or women's empowerment—e.g., how many participants are widows or single mothers—can be kept separately from the individual portfolios.

BASIC INFORMATION									
SURVIVOR'S NAME:									
date of birth	date of death	marital status	number of children dependents	address	ethnic identity	religious affiliation	political affiliation		
EXPERIENCE OF VIOLENCE and HUMAN RIGHTS VIOLATIONS; STRENGTHS									
experiences before conflict	experiences during conflict	experiences after conflict	violence/ violations experienced by other family member	thoughts about why targeted for violence	sources of & strength empowerment	examples of & strength empowerment			
CURRENT SOCIAL-ECONOMIC SITUATION									
sources of livelihood	health issues	condition of housing	forms of aid that has been received (in the past; now)	ongoing services received (in the past; now)	efforts to get aid	priority practical needs			



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